CHURCH HISTORICAL SOCIETY

Mary H. C. Mallalieu 1895 1234 Chestnut St

The Living Church

A Weekly Record of its News its Work and its Thought

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ST. PAUL'S COLLEGE, TOKYO, AFTER THE EARTHQUAKE OF JUNE 20TH, 1894

We give above a photo-engraving of our St. Paul's College, Tokyo, in ruins, after the terrible earthquake of 1894, the most severe earthquake known in Japan for forty years. Providentially it came at a moment when the people were alert, and when the building that was most damaged was only occupied by two teachers, as the term had closed the previous day. One of these in escaping was injured on the head, and the other, Mr. Tamaki, was killed. The damage to property was estimated at $10,000. Trinity cathedral also was badly damaged; the Divinity School and other mission buildings were slightly damaged. After the calamity the Rev Mr. Tyng visited this country, as directed by Bishop McKim, and raised for rebuilding the sum of $8,000, a sum altogether inadequate to the needs of the growing institution, yet enough to warrant the going forward with the work. The December issue of *The Church in Japan* gives the following account of the work as conducted at that time:

St. Paul's College, although in temporary and inconvenient quarters, has fifty-nine students. Of these, thirty-five are boarders, ten are supported on scholarships, and eight others, who are preparing for the ministry, are on Divinity School scholarships. The boarders are living in rooms on the ground floor of the Divinity School dormitories, and in rented houses in the vicinity, but the arrangement is far from convenient or satisfactory. Classes are held in Trinity parish house.

The new buildings have been begun. The foundations of the dormitories are nearing completion, and the corner-stone was laid by the Bishop on the afternoon of November 22nd. The speedy erection of all the buildings required for college purposes is a prime necessity, if this important part of our mission work is to go forward successfully.

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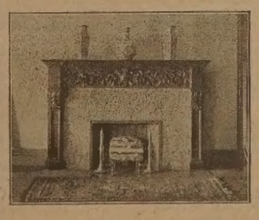

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The Living Church

Saturday, May 4, 1895

News and Notes

THE death of Professor James Dwight Dana deprives us of one of the highest authorities on geology in any nationality. A graduate of Yale, and the occupant of its chair of geology since 1855, he was veritably part and parcel of its college life. He won many honors, chief among which were the presidency of the American Academy of Science, membership in the Royal Society of London, the French Institute, the Royal Academies of Berlin, Vienna, Rome, and St. Petersburg, the degree of Ph D., from Munich, and that of LL. D., from Harvard, and the Copley and Wollaston medals. A live, active, lovable man, he was a valuable and earnest teacher who inspired his pupils with his own enthusiasm. Eminent as a scientist, he stood ever firm for the truth of the Bible, claiming that its teachings were confirmed and strengthened by the results of science.

NOT long ago, near Chicago, there was a remarkably well-conducted and beautiful consecration of a church. The next day an amusing account of it appeared in a daily paper; of course, not intended to be amusing. Describing the procession to the church door, the reporter first made mention of the choristers preceded by the cross-bearer, and then went on to say that "the rest of the procession was made up of deacons Brown and Smith (meaning the deacon and sub deacon, both in priest's orders), celebrant Jones, and rector Robinson, the Bishop, chaplain, pastoral staff, and visiting clergymen." We are then informed that "at the church the ritualistic consecration ceremony was performed by the Bishop officiating and preaching the sermon." The 'pastoral staff' appears to have made its own way in the procession somewhere in the rear of the Bishop, and independently of the chaplain. One is surprised, also, to find the venerable consecration office of 1799 described as "ritualistic." Of course, the reporter, to whom the whole occasion was probably a puzzle, is not to be blamed for such a travesty. He undoubtedly wrote in perfect good faith. But this and similar occurrences suggest the propriety of having some one who has a proper understanding of the services of the Church to furnish reporters with a written statement of the principal points, correctly expressed. It would lighten their labors, and might help to save the Church from some reproach.

MGR. CAPEL, the "Catesby" of Disraeli's "Lothair," the Roman ecclesiastic who was so prominent and popular a few years ago, is reported now to be a prosperous ranchman in California. It may be remembered that at one time THE LIVING CHURCH stated that the Mgr. had been practically "retired" by the authorities at Rome and was not in good standing at home. His demand for a retraction from this journal was refused. In the light of subsequent events our course seems to be fully justified.

THE appointment of the Rev. Frederic William Farrar, D D., Archdeacon of Westminster, to the Deanery of Canterbury, is announced. Dr. Farrar is a graduate of the London University, and also of Trinity college, Cambridge; was an assistant master of Marlborough college, and of Harrow school. In 1871 he became headmaster of Marlborough, which position he held until 1876, when he was appointed canon and rector of St. Margaret's church; in 1883 was made Archdeacon of Westminster. He was also chaplain to the late Speaker of the House of Commons, up to the date of the latter's resignation, April 10, 1895. The new Dean enters upon his work with an academic and scholastic, rather than a parochial, experience. It will be a source of much thankfulness to Churchmen if he strives to make the services of the ancient cathedral more worthy of the name and influence of Canterbury. Dean Farrar visited this country in 1885 on a lecturing tour, and addressed the Church Congress in New Haven. His views are well enough known not to call for any long discription here. He is a man of considerable learning, marred by intense prejudice, especially as regards sacramental doctrine. He preaches universal brotherhood and toleration in an exceedingly beligerent and explosive style.

BISHOP BICKERSTETH, of Japan, has issued a pastoral letter referring to the political events of the past year in that country. He takes a favorable view of the future of Japan, and of the spread of Christianity there, though he does not look for immediate results of great magnitude. The extension of territory under the Japanese flag cannot fail to open the way to the further development of missions. [He recommends that the two jurisdictions under his care should each have its own bishop, and has already laid the matter before the Archbishop of Canterbury. He mentions the question which has been raised—whether new bishops should not be Japanese rather than foreigners—but does not attempt an answer. We should imagine that anything of that kind would be decidedly premature. A mission post has been established on the island of Okinawa, and as that island is the stepping-stone to Formosa, a further extension may be looked for upon the occupation of the latter country by the Japanese.

A LETTER was recently sent to the Archbishop of Canterbury, signed by Mr. Webb-Peploe, Canon Farrar, and others, criticising Lord Halifax's speech on re-union, and the English Church Union as presumably endorsing the views of their President. The Archbishop, in reply, declines to set the precedent of putting forth official utterances with respect to the speeches of clergy or laity before the private societies to which they belong. Neither does he consider that the address of Lord Halifax commits the English Church Union. His Grace, however, endorses the following statement, namely, that "any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines, and advances her present unprimitive and unscriptural claims, is absolutely visionary and impossible."

SOME English families seem to be especially favored in successive generations in the way of Church preferment. The Stanleys, the Wordsworths, the Kings, the Bickersteths, are familiar instances, and now the Rev. and Hon. W. H. Freemantle is appointed Dean of Ripon in succession to his late uncle. The new Dean was educated at Eton and at Balliol College, Oxford; ordained in 1856, for nine years had charge of parishes in Buckinghamshire and Oxfordshire. Afterwards he was appointed rector of St Mary's, Bryanston Square, London, chosen Bampton lecturer in 1882, and then canon-residentiary in Canterbury cathedral. He holds the views of the extreme Liberal party, advocating the dis-establishment and dis endowment of the Church of England and Wales. He is an ultra-broad Churchman. It is an appointment which loyal Churchmen must deeply deplore, especially at this present time.

A MEMORIAL having been presented to the Archbishop of York by some of the parishioners of Christ church, Doncaster, complaining of certain innovations introduced by the vicar, his grace, after investigation, has made a reply which it is hoped may pacify the persons concerned. After forbidding reservation "in what has been called 'the tabernacle' upon the altar," and directing a statuette of the Blessed Virgin Mary ("in itself," says the Archbishop, "an admissible ornament of the church") to be removed from the vicinity of the small altar which stood before it, he declines to entertain the other subjects of complaint, on the ground that "although not enjoined or provided for by the direction of the Church, they are not strictly contrary to the teaching either of the Holy Scriptures or the Book of Common Prayer." Among these matters were "two confessional places in the side aisles, a picture of the Virgin and Child, a crucifix on the front of the gallery, and a stoup or receptacle for holy water inside the west door." The Archbishop adds that he finds that the vicar and curates are endeavoring to fulfil the requirements of the Prayer Book far more completely than is done in many other churches, and hopes that the memorialists will try to put the best construction on the actions of the clergy, even if they should feel it more profitable for themselves to worship in some of the other churches which were close beside them in the town of Doncaster.

THE Bishop of London, so runs the story, once called in an eminent architect to plan certain alterations in Fulham palace. When the architect presented the plans the Bishop said: "I will be glad if you will tell me for how much I shall draw a check on account of the trouble you have taken." 'I thank your lordship, 100 guineas," was the disconcerting reply. "A hundred guineas?" "Yes, my lord, that is my fee." "But, sir, many of my curates do not receive so much for a whole year's services!" "That may be very true, my lord, but you will remember that I happen to be a bishop in my profession."———A small boy confronted in an examination with the problem: Name twelve animals that live within the Arctic circle, writes this felicitous answer: "Six seals and six polar bears!" A pregnant answer that reason might gambol at.——— A contemporary enquires: What is the origin of the term, "Mothering Sunday;" anent which inquiry, a good Churchwoman exclaims: "Tell them they are all Mothering Sundays, for them to come back to their mother, the Church!"———To "suffer my father and mother"—that is the way a small end-of-the-century infant interprets one clause of her "duty to her neighbor."———The boy who, when asked, in a late examination: Who was Napoleon's wife? at least discerned the present literary trend when he answered: "Trilby!"

The Church Abroad

A fire broke out on March 8th which reduced the Collegiate church of St. Mary at Port Elizabeth, South Africa, to a wreck and destroyed the ornaments and furniture of the church. St. Mary's is a historic building, dating so far back as 1825, and was thus bound up inseparably with the historic development of the Church of South Africa.

It is said that there are surpliced choirs in 58 churches in Liverpool and the suburbs, whereas 25 years ago there were but seven churches so provided.

The Great Hall block of the Church House building is considerably advanced. The hall is entirely covered in and the slating of the roof is nearly finished. Satisfactory progress is being made with the work in the interior of the hall.

The Archbishop of Canterbury, the Bishops of Manchester, Wakefield, and Bath and Wells, and Bishop Selwyn, to whom the Diocesan Synod had delegated the choice of a successor to the Bishop of Bath and Wells in the see of Adelaide, have unanimously selected the Rev. John Reginald Harmer to fill the vacancy. Mr. Harmer, who was educated at Eton, and subsequently became a scholar of King's College, Cambridge, is in his 37th year. From 1883 to 1889 he was a Fellow of King's, and since 1890 has held a Fellowship of Corpus Christi, of which society he is at present dean and tutor. Mr. Harmer who was ordained deacon in 1883 and priest in the following year by the late Bishop of Durham, was licensed to the curacy of Monkwearmouth. From 1884 till the time of his death he was domestic chaplain to Bishop Lightfoot, and became his literary executor and the editor of his posthumous works.

The death is announced of the Rt. Rev. Matthew Blagden Hale who, from 1857 to 1875, was Bishop of Perth, Western Australia, and from 1875 to 1885, Bishop of Brisbane. The late Bishop was educated at Trinity College, Cambridge, and took his degree in 1835. He accepted the archdeaconry of Adelaide on the formation of that diocese in 1847 a position which he occupied until his consecration. Dr. Hale was in his 84th year.

Canada

Three handsome memorial windows were placed in St. aul's church, Abbotsford, P. Q., on Easter. One in memory of the late Charles Gibb, of Abbotsford, the well-known pomologist who did so much for the fruit growing interests of this country; he died in Cairo, Egypt, March 8, 1890; this window is the gift of Mrs. Robinson, of Abbotsford, widow of the late Rev. Canon Robinson, M. A. The second window is in memory of Bishop Stewart and 28 inhabitants of Abbotsford who, in 1822, built this church, which is one otfhe oldest in the diocese of Montreal, and is still in excellent preservation. The third window is a gift from Mr. Edward Fiske, of Joliette, P. Q., in memory of his father. The memorial windows are from the stained glass works of Messrs. J. C. Spence & Sons, Montreal.

New York City

At St. Bartholomew's parish house, during the past week, 400 persons signed the temperance pledge and donned the blue ribbon provided in such cases.

At the special musical service at the church of the Ascension, on the afternoon of the 2nd Sunday after Easter, April 27th, there was rendered the *Tantum Ergo* and the *Finale* from the "Deluge," by St. Saens.

An effort is making by the guilds of Trinity mission house to aid the work at the Priory farm, under the care of the Brothers of Nazareth.

The American Church Building Fund Commission has received a legacy of $500 by the will of the late Mary P. McClellan, which was admitted to probate last month.

At the annual dinner of St. George's Society, held at Delmonico's on the evening of St. George's Day, an address was made by the Rev. Dr. E. Walpole Warren.

Church parades of the branches of the Knights of Temperance were recently held at Trinity, Calvary, and Grace churches, and St. Agnes' chapel.

At St. Bartholomew's church, the Rev. Dr. Greer, rector, the offering of Easter Day amounted to $20,000 for increasing the capital of the loan bureau centered at St. Bartholomew's parish house.

By the will of the late Jane E. Edgar, of New Rochelle, which was filed for probate last month, bequests for $5,000 each were left to the New York House and School of Industry, and Christ church, Pelham, in the suburbs.

The vestrymen of St. Mark's church and the deaconesses of the House of the Holy Comforter have united in protesting against the license of a cafe on 2nd ave. The decision rests with the Board of Excise.

At Trinity chapel, the Rev. Dr. Vibbert, vicar, the oratorio "St. John," which was sung on the 25th anniversary of Dr. Walter B. Gilbert's connection with the chapel, was repeated under the direction of the author on the evening of Tuesday, April 30th.

On Wednesday, May 1, the Rev. Dr. E. Walpole Warren was married, at the church of the Holy Trinity, to Mrs. F. D. Browning, the widowed daughter of the late Mr. Henry Rudolph Kunhardt. Bishop Potter officiated.

The Church Association for the Advancement of the Interests of Labor gave a supper to the poor at the cathedral mission (Old Epiphany house) Monday evening, April 29th. Addresses were made by Bishop Potter, the Rev. Dr. John P. Peters, and Miss Alice Woodbridge.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, a service in memory of the late Rev. Henry A. Coit, D. D., LL. D., rector of St. Paul's School, Concord, N. H., was held on the afternoon of the 2nd Sunday after Easter. The Bishop of New York preached a memorial sermon. Many old friends and admirers of Dr. Coit, and former pupils of the school, were present.

At the consecration of St. Thomas' chapel last Sunday morning Bishop Potter was assisted by the rector of St. Thomas' church, the Rev. Dr. Brown, the Rev. Wm. H. Pott, minister in charge, and the Rev. Messrs. Geo. F. Nelson, and R. H. Baldwin. In our next issue we shall give an account of the work done at this chapel, with a view of the new edifice.

The rector of St. Mark's church, the Rev. Dr. Joseph H. Rylance, was married to Miss Ellen M. Coe, daughter of the late N. D. Coe, of Winsted, Conn., at St. James' church, Winsted, Conn., on the morning of Thursday, April 25th. His own assistant minister, the Rev. Richard Cobden, officiated.

The lectures on music at the General Theological Seminary began last week for the three classes. Attendance at these lectures is obligatory on all students, except those who are by nature musically deficient. The students are attending, by special invitation of the Church Club, the lectures now being delivered under the auspices of the Club at the church of the Heavenly Rest.

Mrs. Tammison Maxwell Bonnell, daughter of the late John Harper, one of the firm of Harper and Brothers, died on the evening of St. Mark's Day and was buried Monday, April 29th, the Rev. Dr. E. Walpole Warren officiating. Mrs. Bonnell was a charitable woman and member of many charitable societies. She was long a parishioner of the church of the Holy Trinity.

The Church Club held its annual meeting on St. Mark's Eve, at the club house. General business was transacted, and the following officers were elected for the ensuing year: President, Mr. Ludlow Ogden; vice-presidents, Messrs. Abram S. Hewitt, R. Fulton Cutting, and John H. Glover; secretary, Mr. John H. Cole; treasurer, Mr. Edward R. Satterlee.

At the church of St. John the Evangelist, the Rev. Dr. B. F. De Costa, rector, the semi-centennial of the Free Anglo-American church of St. George the Martyr, was celebrated on the evening of the 1st Sunday after Easter. St. George's is associated with St. John's. An historical review of its work was read by a member of the vestry, Mr. Berkeley Mostyn, and addresses were delivered by the Rev. Drs. E. Walpole Warren and D. Parker Morgan.

The second of the Church Club lectures was delivered last Sunday afternoon, at the church of the Heavenly Rest, by the Rev. Dr. Chas. W. E. Body, professor of Old Testament Literature, in the General Theological Seminary. His subject was "The Holy Scriptures; The First Essential Principle which the Bishops hold to." His lecture was a strong setting forth of the essential place held by the Bible in the Holy Catholic Church.

At St. John's chapel, Bishop Potter made a visitation on the evening of the 1st Sunday after Easter, and administered Confirmation to a class of 90 persons, presented by the rector of Trinity parish, the Rev. Dr. Morgan Dix. The Rev. P. A. H. Brown, vicar of the chapel, took part in the service.

Patriotic services were held on the evening of the 2nd Sunday after Easter, April 28th, in honor of the anniversary of the first inauguration of George Washington as President of the United States. The preacher on the occasion was the Rev. Dr. F. Landon Humphreys, chaplain of the Society of the War of 1812.

Our missionary to Alaska, the Rev. James L. Provost, who, with his wife, has been staying in this vicinity for some time, started Monday, April 29th, for St. James' mission, Fort Adams, in the interior of Alaska. The point is 1,700 miles from a post office, and letters are sent and received but once a year. It was formerly under the care of the Church of England. At the chapel of the Church Missions House, a farewell service was held on St. Mark's Day. The Holy Eucharist was celebrated, and Mr. Provost made an address.

The Easter offering at Grace church, the Rev. Dr. Wm. R. Huntington, rector, reached the sum of $37,684. The authorities of the parish, following the example of Trinity parish, have adopted the title of vicar for the clergyman in charge of Grace chapel. The Rev. Geo. H. Bottome has just been appointed to this position, in succession to the Rev. Geo. F. Nelson, resigned. The Rev. Mr. Bottome will enter upon his new duties at once. He has been for a long time one of the assistant clergy of Grace parish, having been superintendent also of the Sunday school of the chapel. The vacancy in the assistantship caused by the resignation of the Rev. Herbert W. Wells, has been filled by the appointment of the Rev. Robert Ellis Jones, of Columbus, O.

The Church Publishing and Printing Society, already referred to in these columns, has organized and has just issued an appeal for funds to make up its capital. It is announced that the society intends beginning practical operations within the next month or soon after. The officers are: Mr. C. Victor Twiss, president; the Rev. Peter MacFarlane, vice-president; the Rev. Theo. J. Holcombe, secretary, and Mr. Rollin M. Morgan, treasurer. The object is stated to be to carry on a printing and publishing business in the interests of and for the benefit of the Church—to do printing and publishing for parishes, missions, Sunday schools, Church societies and institutions. It is desired that the capital at first shall be $50,000, but work will start as soon as $5,000 is in hand. The co-operation and patronage of Churchmen is desired. Subscriptions to shares carry 6 per cent interest. All profits made by the society over that amount will be devoted to the charitable work of the Church.

The temporary use of the church of St. John the Evangelist by the congregation of St. Ann's church at the kind invitation of the authorities of the former, began last Sunday. The edifice of St. Ann's, which, as announced in these columns, was sold some time ago, will soon be torn down. On the first Sunday after Easter the last service was held in the old church. The rector, the Rev. Dr. Krans, made an address in the morning in the course of which he explained that it was the desire to move eventually to a permanent new site at 149th st. The reason for selecting that location was that it was the only spot inside the city limits which could be successfully settled upon, as by the existing canon law of the diocese, the parish was prohibited from locating within half a mile of any other church. But no removal there could be made for the present, because the consent of the Standing Committee and the Bishop are yet to be obtained. What decision will be reached is unknown. Meantime the offer of hospitality of the church of St. John the Evangelist was, he said, most welcome. His address, which was read from manuscript, was translated into sign language for the deaf mutes present by the rector *emeritus*, the Rev. Dr. Thomas Gallaudet. At Evening Service the Rev. Dr. Gallaudet made an address, detailing his experiences in St. Ann's during the 43 years of its existence and expressing his hopefulness for the new parish.

Philadelphia

The corporation of Emmanuel church, Kensington, is to receive the sum of $1,000 from the estate of the late Wm. Judge, whose will was probated on the 25th ult.

Bishop Whitaker, under date of April 17th, has issued a pastoral letter to the clergy of the diocese, asking for funds ($22,000) to complete the diocesan house, and suggesting that the offertory on the 2nd or 3rd Sunday after Easter be devoted to this purpose.

The Rev. Henry A. F. Hoyt, priest in charge of old St. Paul's church, with the choir of about 40 voices, entertained the patients and inmates of the House of Mercy on Sunday evening, 21st ult., with appropriate selections from the hymnal, which were very finely rendered.

A handsome altar cross has been presented to the chapel of Grace church, West Philadelphia, as a memorial of Miss Mary Keim. It was unveiled on Sunday morning, 21st ult., by the Rev. H. Q. Miller, priest in charge, who delivered a touching and appropriate address.

After a period of nearly 35 years, the Rev. E. A. Foggo, D.D., has severed his connection with old Christ church parish, and relinquished the honorary title of rector *emeritus* bestowed upon him unanimously by the vestry. He will be absent from Philadelphia until October.

A musical tea on the 24th ult., from 4 to 6 P. M., was given at the Hotel Stratford for the benefit of the church of the Ascension fund, and proved most enjoyable. It was given under the patronage of 11 ladies, including Mrs. G. Woolsey Hodge, the wife of the rector. This was supplemented by a fair on the 25th ult., which was held in the parish house, and the proceeds were also devoted to the church debt.

A delightful entertainment was given on Saturday afternoon, 20th ult., at Musical Fund hall, for the benefit of St. Mary's colored mission (of St. Mark's church), when a number of children in a series of tableaux represented passages from "Midsummer Night's Dream," "Mother Goose," "Little Bo-Peep," and children's tales. Another performance took place on Friday evening, 26th ult., at the same place, and for the same purpose, which were mostly representations of well known paintings.

The 123rd annual dinner and re-union of the society of the Sons of St. George, was held in St. George's hall on Tuesday evening, 23rd ult. To the toast, "Her Majesty's representative," the Rev. Dr. H. G. Batterson, of New York City, responded. The Rev. Dr. James S. Stone, of Chicago, eloquently responded to "England," and the Very Rev. Dean Hart, of Denver, to "The United States of America." The Rev. Dr. E. W. Appleton was also present, with a large number of prominent laymen of the Church.

In the will of Mrs. Elizabeth Bergdoll were bequests to various charitable institutions, aggregating $160,000, which, under the law, would be inoperative, as she died within one month after the execution of the will. Notwithstanding this fact, the executors have decided to carry out the wishes of the deceased, and all the bequests will be paid. Among these, the City Mission is to receive $5,000 for the Home for Consumptives, and the same amount is left to the Home of the Merciful Saviour for Crippled Children.

The new edifice for the church of the Holy Spirit will soon be begun, the bids for the erection of the same, according to the plans of Samuel Milligan, the architect, having all been received. The structure will be Gothic in style, one story high with roof of open truss construction. The material used will be brown-stone to the window sills, and brick above. The size is to be 65 by 112 feet, with a seating capacity of from 700 to 1,000 people. The estimated cost will be about $20,000. The parish building erected some years ago, and which has a chapel on its second floor, has long since been inadequate for the needs of the congregation, which has been gathered together under the faithful and aggressive work of the Rev. Samuel H. Boyer, priest in charge of this, the "Snyder Avenue Mission."

The quarterly conference of the South-east Convocation was held in the church of St. John the Evangelist, on Monday afternoon, 22nd ult., and was largely attended. The Rev. L. Bradley Dean presided; the Rev. H. L. Duhring, secretary. The treasurer reported receipts $2,874.57, and the balance in hand after disbursements, $839.77. Mr. Landreth, of the commitee from the Snyder ave. mission, reported progress, and urged the co-operation and counsel of convocation toward raising $25,000 with which to erect a new church building. It was stated that the church of the Epiphany had decided not to take this mission under its care. The dean said that efforts toward erecting the new

church would have to be deferred for a few months, until the $21,000 desired by the Bishop for the diocesan house had been provided for. A canvass was then made to learn the needs of the several missions in the convocation, and the dean was instructed to ask the Board of Missions for $2,600 for the purpose.

The annual meeting of the Girls' Friendly Society of the diocese was held on Saturday, 20th ult., in St. Stephen's church, where there were Morning Prayer and Holy Communion at 10 o'clock A. M. The annual meeting of the diocesan council convened one hour later in the parish house, adjoining the church. The Rev. Dr. J. De W. Perry, chaplain, made the opening address. The following officers were elected: Chaplain, the Rev. Dr. Perry; president, Miss Wright; secretary and treasurer, Mrs. Wells; assistant secretary, Miss J. W. Dickerson; also a board of council of 15 members. The treasurer's report showed receipts, $ 308 62; present balance, $97 52. In the afternoon there was a conference of associates, when the following papers were read: "The literature department—how to make it a force in the G. F. S.," by Miss Dickerson; "How to bring the spiritual side of the G. F. S.'s work to members," written by Mrs. Schults, of Utica, N. Y. A special service for the branches of the G. F. S. in the diocese was held in old Christ church on Sunday, 21st ult., when the rector, the Rev. Dr. C. Ellis Stevens, preached a sermon appropriate to the occasion.

The Easter Commendation Day exercises of the Episcopal Academy were held on Friday afternoon, 26th ult., in the chapel of the institution, which was handsomely decorated with palms and flowers. Dr. Wm. H. Klapp, headmaster, presided. There were declamations by 17 of the boys, who acquitted themselves very creditably, especially in the sketch entitled "The Country School." Dr. Klapp read the names of those commended at the beginning of the Easter holidays, as follows: Commended with the highest honor, 25; commended with honor, 45; commended, 40. Those commended were presented to Bishop Whitaker, who, in a few remarks, tendered his congratulations. Mr. Talcott Williams made an address, in which he said that "this school has been pleading for years for $100,000 with which to widen its opportunities and increase its privileges." Bishop Whitaker presented the certificates to those who had been commended with the highest honor. The class of '77 prize was awarded to Richard Houghton, of the 6th form. The benediction was pronounced by the Bishop. The annual meeting of the Alumni Society of the Academy was held on Friday evening, 26th ult., in the chapel, the Rev. Dr. J. Andrews Harris in the chair. The executive committee reported, recommending that athletic grounds and alumni prizes be provided. The treasurer, R. Francis Wood, Esq., reported a balance of $509.77. The following officers were elected: President, the Rev. J. Andrews Harris, S. T. D.; vice-president, Edwin N. Benson; secretary, Dr. Wm. H. Klapp; treasurer, R. Francis Wood; board of managers, Edward S. Buckley, Jr., George C. Thomas, and John Douglass Brown, Jr. It was stated that the endowment fund amounts to between $10,000 and $11,000. The membership of the association is about 400. Mr. W. W. Frazier, it was stated, had been elected to fill a vacancy on the Board of Trustees. A resolution was adopted that the matter of the change of date of the annual meeting of the Commencement Day be referred to the incoming board and six other members, to report to a special meeting to be held in the fall.

Chicago

CITY.—In the death of the Rev. Francis B. Dunham, rector of the church of the Redeemer, South Park, mentioned in our last issue, not only that parish, but the Church in the diocese suffers a great and deeply-felt loss. Mr. Dunham was born in 1845, and ordained to the ministry by Bishop Whittingham, in Baltimore, in 1868. He held parishes in the dioceses of Maryland, Indiana, and Florida, and in all of them did fine and acceptable work. He came to the diocese of Chicago in June, 1889, and was appointed to the charge of the mission of the Redeemer, then worshipping in a hall on 57th st. Through his energy and ability a parish was organized, land was bought, a parish house was erected, and a career of growth entered upon, which, in spite of many drawbacks, has continued to the present, so that he leaves the parish in a prosperous condition. His loss is mourned by all the people as that of a beloved sympathizer and friend. He was an able and gifted preacher, and a parish worker of exceptional executive ability. On Easter he was in church and bade his people an affectionate farewell, preparatory to his contemplated vacation trip West. He was taken worse Easter Monday evening and never entirely rallied. The funeral services were held at the church of the Redeemer, Wednesday, the 24th ult., conducted by the Rev. John M. D. Davidson, assisted by the Rev. Messrs. Joseph Rushton and A. L. Williams. The honorary pall bearers were the Rev. Dr. Locke, C. H. Bixby, T. N. Morrison, Luther Pardee, Geo. W. Knapp, and H. C. Kinney. The active pall bearers were the members of the vestry. About 25 of the clergy of the diocese were in attendance.

The seventh annual meeting of the Girls' Friendly Society was held at St. Luke's mission on April 16th. The day began with a choral celebration of the Holy Communion at 10:30 A. M., with sermon by the Rev. J. S. Stone, D. D., followed by the business meeting at which the officers of last year were re-elected: Miss Fanny Groesbeck, president; Miss Eleanor P. Wood, vice-president; and Mrs. Rudolph Williams, secretary and treasurer. Luncheon was served by the ladies of the parish, and in the afternoon, papers were read by representatives from a number of the branches. A review of the work of the past year shows much important work accomplished, the result of earnest and faithful labor. The endowment of the memorial G. F. S. Hospital Room at St. Luke's is now completed, the furnishing of it has been done by the several branches, and it is most attractive in its conveniences and comforts. Thanks have been voted Miss Groesbeck for her skilful management of this endowment fund, and she has been asked to undertake the management of yet another fund for a proposed G. F. S. summer home. There are in the diocese at present 15 branches of the G. F. S., with a total in members of 1,030, which shows an increase over last year.

On Wednesday evening, April 24th, the new organ at St. Peter's church was formally opened with a recital by Mr. Peter C. Lutkin, organist of St. James' church. The recital was preceded by a short choral service in which the choir rendered Hall's *Magnificat*. The programme was as follows: Lemmens' Triumphal March; Sparks' Variations on Jerusalem the Golden; Largo from Handel, (violin solo, by Master Alfred Wathall); Carillon by Neustedt; Wagner's Evening Star Romance; Guilmant's Funeral March and Song of Seraphs, Allegretto, B Minor, Finale, E flat Major.

Diocesan News

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—A handsome processional cross has been given to the church of St. John the Baptist in memory of the late Rev. James Chipchase, who was rector of the church from 1872 to 1889, and died Jan. 25, 1894. It is the gift of friends of the late rector. The cross proper is two feet high, and with its pole of polished black walnut, with brass trimmings, is seven feet tall. The choir for which the cross has been made is one of the youngest vested choirs in the city, and is under the direction of Mr. H. F. R. Snyder.

The friends of the late Rev. Walter W. Williams will erect a handsome memorial window and bronze tablet to his memory in Christ church, of which he was rector from 1882 to 1892. They will be designed and made by the Tiffany Glass & Decorating Co., of New York, and both will be placed in the north wall of the church. Both are expected to be put in position by Ascension Day.

The Rev. Wm. M. Dame, rector of Memorial church, and his wife are at Atlantic City.

Members of the St. George's Society attended services Sunday, April 21st, at St. George's church, the Rev. Frederick Gibson, rector. The Rev. F. J. Clay Moran, chaplain of the society, preached a special sermon. The music rendered on Easter Day was repeated by the choir. The Rev. Mr. Moran responded to the toast, "St. George's Day and all who honor it," at the banquet of the society, which was held at the Merchant's Club on Tuesday, April 23rd.

Mrs. Elizabeth A. B. G. Abercrombie, widow of the Rev. James Abercrombie, D.D., died suddenly on April 23rd at the residence of her son-in-law, J. Bayard Redfield, U.S.N., in this city, in the 75th year of her age. Mrs. Abercrombie was on a visit to Baltimore from her home in Lockport, N. Y. She is a native of St. Mary's, Md. Her husband, the late Rev. Jas. Abercrombie, D.D., was rector of Grace church, Martinez, Cal.

The 24th annual convocation of Baltimore, which comprises Baltimore city and county, and Harford and Carroll counties, met in St. Mark's church on Tuesday, April 23rd. The Rev. Robert H. Paine, of Mt. Calvary church, read a paper on "Can a plan be devised for increasing insufficient stipends of clergymen to an adequate standard?" After discussion, Archdeacon W. H. H. Powers, of Towson, referred to Mrs. C. Spaight Keerl's legacy of $93,000, which, he said, would ultimately realize from $115,000 to $120,000. He thought that after $65,000 had been taken out of the total sum for the support of the Bishop, the remainder should be used for the formation of a permanent clerical sustentation fund. This, he said, would encourage gifts to such a fund, and by arranging a collection in churches for the purpose, the fund would be made a large and useful one. Acting on this suggestion, it was decided by unanimous vote to appoint a committee of six, three clergy and three laymen, and of which the Archdeacon will be a member, to petition the convention of Maryland that one-third of the Keerl legacy be devoted to the clerical sustentation fund for increasing inadequate salaries of clergymen, according to canon 11 of the Church. After the usual morning prayer, a paper on "Lay help in mission work" was read by the Rev. Wm. C. Butler, and discussed by the Rev. Messrs. George M. Clickner, Carroll E. Harding, and A. T. Pindell. The following officers were re-elected: The Rev. W. H. H. Powers, of Towson, Archdeacon; the Rev. E. A. Colburn, of Churchville, Hartford Co., secretary and treasurer. Mr. Colburn was not present at the meeting, on account of illness, and the Rev. Wm. Brayshaw, of Homestead, acted in his place. The members of the convocation were entertained at luncheon by the ladies of St. Mark's. At night a missionary address was made by the Rev. Edwin B. Niver.

The church of St. John the Baptist, which has been under the care of the missions committee of the diocese, has been transferred to old St. Paul's parish. The change will go into effect June 1st, when the Rev. Walter Baker, assistant to the Rev. J. S. B. Hodges, S.T.D., at St. Paul's, will become rector of the church. The diocese will continue contributing an annual sum towards the support of the mission, as in past years, but the balance of the funds necessary for the mission, and the large scope of its work, will be secured by Dr. Hodges from the subscriptions of individual members of St. Paul's parish. The first important change contemplated is the removal of the guild house of St. Paul's parish from its present location at 655 W. Lombard st., to suitable quarters nearer to the church of St. John the Baptist. Two dwelling houses on Columbia ave., near Barre st., are about to be purchased, and will be re-furnished and re-arranged. A kindergarten, a Boys' Brigade, a branch of the Girls' Friendly Society, reading-rooms and club-rooms will be carried on in the new quarters by the Men's Guild and other societies of St. Paul's. The total cost of the new guild house of St. Paul's parish will be between $6,000 and $7,000, and the sum of $4,700 has already been secured by Dr. Hodges. The church of St. John the Baptist is situated on Barre st. near Eutaw, and its corner-stone was laid Sept. 30, 1858. The Rev. James Chipchase was rector of the church for many years. He resigned in November, 1890, on account of feeble health, and in the following month the Rev. Henry Tarrant became rector, and by his enthusiastic interest in the work was very soon able to arrange for improvements and additions to the church. During the past 18 months the work has been carried on by the Rev. George W. Davenport, a deacon who was a member of the Bishop's theological class. Mr. Davenport recently left the charge and the diocese on account of ill-health. The Rev. Walter Baker, the new rector, came to Baltimore last summer, and has acted as assistant at St. Paul's in the absence abroad of the Rev. Chas. A. Jessup. He was formerly assistant to his brother, the Rev. Frank W. Baker, at St. Paul's church, Cincinnati, Ohio.

MILLERSVILLE.—A reception was tendered the Rev. Wm. Munford, rector of St. Stephen's parish, near this place, on April 17th. Members of other denominations united in welcoming the new rector, who comes from Salisbury, in the diocese of Easton, to succeed the late Rev. J. M. Dashiell. Mr. and Mrs. Munford received a number of gifts and good wishes from those present.

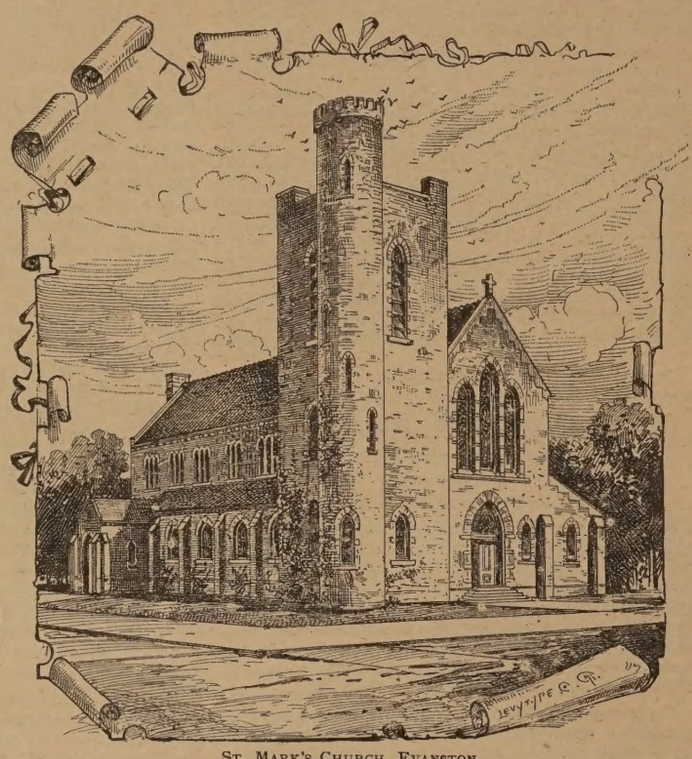
WASHINGTON, D. C.—The regular annual service of St. Mark's Friendly League and the 12th annual choral festival of the vested choirs of the District of Columbia, were held Wednesday night, April 24th, at the church of the Ascension. The choirs participating were: Ascension, St. John's, St. Paul's, St. Michael and All Angels', St. Mark's, St. James', and Incarnation. About 150 choir boys took part. The Rev. John H. Elliott, S. T. D., rector of Ascension church, and president of the league, presided.

At a meeting of the cathedral trustees held on Thursday, April 25th, at the office of Mr. A. T. Britton, on F st., a donation by Mrs. Phœbe A. Hearst, the widow of Senator Hearst, of California, of $175,000, for the establishment of a girls' school in connection with the cathedral, was announced; and plans for the building prepared by architect Ernest Flagg, of New York, were discussed and agreed upon. Architect Flagg also submitted sketches for the cathedral proper and many of the accompanying buildings. This Cathedral School for Girls will be the practical beginning of the cathedral. The erection of the buildings will be begun this summer, and it is thought two years at least will be required to complete them. It is the intention of Mrs. Hearst to make this school second to none in its equipment and arrangements, and no pains will be spared to provide the very best education and the highest moral tone. A department for the higher education of women will ultimately be part of the scheme. The charter conferred by Congress includes within its scope not merely the cathedral proper, but adjunct institutions of a benevolent character, together with a broad educational scheme, and the munificence of the Hearst donation is in keeping with the broad and noble intention of the cathedral foundation as a whole. The board of trustees feel very much encouraged and hope that generous persons will now come forward to give money to increase the various endowment funds, each fund to bear the donor's name, as in the case of George Peabody, and that other persons will build other parts of the cathedral scheme, such as the boys' school, the chapel, the bishop's house, the seminary for higher theological education, the convention hall, the diocesan library, residences for the clergy, etc., and the cathedral itself, which is to crown the whole.

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

EVANSTON.—On St. Mark's Day, St. Mark's church was consecrated to the service of Almighty God. The service was beautiful and impressive. About 100 priests and choristers formed in procession and marched from the rectory to the main entrance of the church, and thence to the chancel. The Bishop officiated as consecrator. Mr. F. A. Hardy, junior warden, read the instrument of donation, and the rector, the Rev. A. W. Little, read the sentence of consecration. Matins were read by the Rev. D. F. Smith, rector of St. Luke's church, South Evanston. The first lesson was read by the Rev. C. P. Anderson, of Oak Park, the second lesson by the Rev. A. L. Williams, of Christ church, Chicago. This service was followed by a choral celebration of the Holy Communion, the Rev. Jos. Rushton, celebrant. The music was excellently rendered by the surpliced choir of 40 voices. The sermon, preached by Bishop McLaren, was a forcible and able one, deep, scholarly, and eloquent. His subject was the supernatural power in the universe as the only adequate reason for the growth and perpetuation of Christianity. He said he could not express the gratitude he felt for the wise, energetic, and learned leadership of their much beloved rector in the enterprise which had been begun and carried forward to such a happy consummation under that leadership. He was also deeply thankful for the enthusiasm, energy, and liberality which has been evidenced by the people in this enterprise. "Thirty years ago," he said, "the old St. Mark's was consecrated by my honored predecessor. Twenty years ago I first visited it, and administered holy Confirmation within its walls. Those were days of weakness as to numbers, but of strength as to determined courage. Well do I remember my first consultation with the vestry, and while some faces seen then are seen here to-day, there was one whose presence is a gladness to us all, whose name I may mention without depreciation of others. In the evening of his life, we rejoice to honor the venerable Charles Comstock, 30 years senior warden of this parish, to whom, speaking for all the diocese, the Bishop tenders the expression of our common gratitude. And for him we lift the prayer that at eventide it may be light, and that the sunburst of the better life may shed eternal brightness on his soul." After service a luncheon was served to the clergy and visitors at the Country Club. About 150 guests were present. At the close of the luncheon the Bishop made a congratulatory speech, which was responded to by the rector, on behalf of the parish, who also read a number of interesting letters from former rectors. Mr. Little then called upon the Rev. T. N. Morrison, who delivered a brief address full of love for the rector and his interest in the parish. Mr. E. P. Bailey, president of the Church Club of Chicago, closed the banquet with a very happy and witty speech. The Rev. Arthur Wilde Little has been rector of St. Mark's parish since 1888, and to him is due a large share of its prosperity. The corner-stone was laid in April, 1890. The church was open for service Easter Sunday, 1891.



ST. MARK'S CHURCH, EVANSTON

Louisiana

Davis Sessums, D.D., Bishop

The 57th annual council was opened on Wednesday, April 25th, at 11 A. M., with a celebration of the Holy Eucharist. The Bishop acted as celebrant. The sermon, a very forcible and excellent one, was preached by the Rev. Beverly E. Warner, on the best method to reach the doubting masses and bring them into the Church. The Rev. Dr. Herman C. Duncan was elected secretary, with Rev. A. G. Bakewell and Rev. W. B. Bowden as assistants. The usual committees were appointed.

The Bishop's address was read on the evening of the first day's session. It abounded in matters of interest and was full of deep spiritual thought. He took occasion to refer to the late meeting of the Brotherhood of St. Andrew and the sessions of the Church Congress, speaking of both in high terms. The University of the South he spoke of in the warmest terms and dwelt upon the rightful claim of this institution to the support of the people of Louisiana.

The Standing Committee reported consent to the ordinations of the Rev. Messrs. J. H. Spearing, A. R. Price, and A. Martin to the priesthood, and of Mr. Harry R. Carson to the diaconate. Mr. Quincy Ewing's application to be received and instated to the ministry received the unanimous consent of the committee. Consent was given to the consecration of the Rev. John Hazen White as Bishop of Indiana.

The treasurer of the diocese, Mr. Edwin Belknap, reported $6,172 99 received for the episcopal fund during the year, and $742.02 for the council fund, and a balance on hand of $1,591 84.

The Standing Committee elected for the ensuing year consists of the Rev. Messrs. J. Percival, D. D., J. W. Moore, and H. H. Waters; Messrs. James McConnell, Frank N. Butler, and G. R. Westfeldt.

The following were elected as deputies to the General Convention: The Rev. Drs. W K. Douglass, H. C. Duncan, and J. Percival; the Rev. H. H. Waters; Messrs. James McConnell, G. R. Westfeldt, H. D. Forsyth, and Judge Potts.

The treasurer of the Board of Missions reported that the receipts for missions in the diocese had been $2 614 75 and the expenditures $2,095.75, leaving a balance on hand of $519 The diocese was asked for $4,100 this year to develop other points.

Several amendments to the constitution were adopted, one confining the place of annual council meetings to Christ church cathedral, the other reducing the lay delegations of parishes from five to two, of parishes paying their rectors less than $800 per year. An important move was made in the way of the incorporation of the diocese, it being decided to consolidate the diocese of Louisiana not now incorporated, with the Protestant Episcopal Association, which was incorporated in the early days of the Church in this diocese. The commission on the incorporation remains in force to continue its work. The Pope's Encyclical on unity received some attention, but no action was taken upon it because it was not officially before the council. One hundred dollars was voted the efficient secretary, the Rev. H. C. Duncan. The committee on the state of the Church reported four clergy gained by ordination, and one to be transferred, but now at work in the diocese. Two new churches have been built, Christ church, Mellville, and Mt. Olivet, Algiers, the latter being "a model of parish church architecture." Progress has also been made in the erection of churches at Lakeland and Lagonia, while at Lake Charles plans have been received for a fine brick structure. The Kindergarten and Trinity's Wood Yard Charity received warm commendation. A diocesan Prayer Book Society was considered, and a committee formed looking to its realization. The Bishop spoke warmly of his belief in the utility of having the next Church Congress meet in the city of New Orleans. He said that he thought great good would come of such a meeting, and he appointed the following committee to take steps towards securing the next Church Congress in the city of New Orleans: The Rev. Messrs. B. E. Warner, E W. Hunter, H. H. Waters, F. I. Paradise, and M. Brewster; Messrs. G. Q. Whitney, Carleton Hunt, J. H. Dillard, and W. G. Coyle.

After the usual devotional exercises and benediction from the Bishop, the council adjourned.

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

GRAND FORKS.—Bishop Walker visited St. Paul's parish on Holy Thursday, and celebrated Holy Communion and preached; on Good Friday he held full services morning and evening, with a Good Friday service for children in the afternoon; on Easter Sunday he celebrated the Holy Communion in the forenoon, gave a service and address for the Sunday school in the afternoon, also at 8 P. M., Evening Prayer, sermon, and Confirmation; there were two baptismal services. The Sunday school scholars made their offering for missions, amounting to $12. There has been no rector for this parish since October, but the faithful lay reader, Mr. Elwood, has officiated every Sunday, and during Lent every Wednesday and Friday evening.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

CLEVELAND.—Easter here was the fitting consummation of a Lent well spent. A general deepening and widening of the spiritual life has been felt, led by the devotion of the rector, the Rev. Jos. H. Blacklock. He has made Lent real to his people and to many outside the Church.

California

William F. Nichols, D.D., Bishop

The consecration of a new church, All Saints', at Palo Alto, Santa Clara co., is an event of more than ordinary importance. Palo Alto is the town that is growing up rapidly about the great Leland Stanford, Jr., University, which has already on its roll nearly 1,100 students. Bishop Nichols immediately after his consecration decided that the two most important points in his large diocese were the parishes in which the two great universities of California were located, Berkeley and Palo Alto. A mission was soon established at the latter place and considerable progress made under the Rev. Geo. Wallace, the first missionary. A year ago the Rev. R. B. Peet, rector *emeritus* of Grace church, Newport, R. I., who had gone to California for his health and had rapidly regained strength, was invited by the Bishop to continue Mr. Wallace's work. The results have been marvelous. A strong congregation has been built up, a commodious and very neat church has been erected, and this, being free from debt, was on Easter Day last consecrated to the worship of Almighty God. This happy result was, under Providence, chiefly due to Mr. Peet's personal activity, many of his friends in the East giving him financial aid. The people of Palo Alto also subscribed liberally and a special fund was raised by the students and professors for purchasing two beautiful stained glass windows for the chancel and west end. The Ladies' Auxiliary of San Francisco kindly donated a handsomely carved altar. Professors Murray and Angell formed the building committee, and Mr. C. E. Hodges, the university architect, generously prepared the plans and overlooked the work of construction. The officers elected for the coming year are Prof. H. R. Fairclough, warden; Prof. D. H. Campbell, secretary, and S. Watson Charles, student, treasurer. A branch of the St. Andrew's Brotherhood has been formed among the students and the important work thus auspiciously begun seems likely to meet with uninterrupted success.

South Carolina

Ellison Capers, D.D., Bishop

April 10th Bishop Caper's visited Christ church, Greenville, preached to a crowded house and confirmed a class of 13 candidates. On Easter Day the music was especially fine, as given by the vested choir of the church. The offertory amounted to $887.

Kansas

Elisha S. Thomas, D.D., Bishop

It is interesting to note the work accomplished by the Church in Kansas during the eight years' episcopate of the late Rt. Rev. E. S. Thomas, S. T. D. The Bishop was consecrated in May, 1887. In that year there were 22 parishes, 32 organized missions, 42 unorganized missions, 243 Baptisms, 136 Confirmations, 2,219 communicants, and $37,866.31 in contributions. There are reported for this year, 32 parishes, 39 organized missions, 71 unorganized missions, 733 Baptisms, 485 Confirmations, 4,439 communicants, and $87,901.67 in contributions. These statistics show that in the eight years the unorganized missions had more than doubled; there were more than three times as many Baptisms in 1894 as in 1887, three times as many Confirmations, twice as many communicants, and more than twice the amount of contributions. It must be remembered, however, that during two years and a half there was the valuable co-operation and advice of the venerable Bishop Vail, of blessed memory, to whom his successor always paid great deference, and continuously professed the utmost gratitude for the work and helpfulness of those years when working as his assistant. During Bishop Thomas' episcopate there were in the diocese of Kansas 4 000 Baptisms, 3,000 Confirmations, and $600,000 in contributions.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The Rev. John Conway Johnes, formerly of Alabama, but now rector of Holy Trinity, Tiverton, R. I., recently held a Mission in St. Thomas' church, Greenville.

The long contemplated enlargement of Trinity church, Demopolis, will be made during the coming summer.

In response to an earnest appeal by the vestry, the congregation of the church of the Advent, Birmingham, pledged itself to present on the altar Easter Day $1,200.

The sympathy of the Church will be with the Rev. R. P. Williams, of the church of the Holy Comforter, Montgomery, and with his wife, at the sad death of their little five-year-old daughter on April 3rd.

A guild has been established among the younger people of St. Paul's church, Greensboro, to whom has been assigned as an especial duty the care of the church and churchyard.

On Sunday morning, March 31st, Bishop Jackson visited the church of the Holy Comforter, Montgomery, and after preaching a vigorous and effective sermon on "Agnosticism," confirmed 18 persons and celebrated Holy Communion. At the night service he preached in St. John's church, Montgomery, on the rite of Confirmation, and confirmed a class of 17 persons.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—At Christ church, Bedford ave., the Easter offering amounted to $1,200. This, with a special gift of $1,000 otherwise received, will be applied to the decoration of the walls and woodwork of the chancel. The rector, the Rev. James H. Darlington, Ph. D., was taken ill after Easter Day, and during his illness the services have been conducted by the Rev. Charles G. Ivie, formerly rector of Grace church, Conselyea st.

The Rev. W. W. Bellinger, rector of St. Mary's church, is slowly recovering from his serious illness, and it is hoped that he will soon return from Asheville, N. C., completely restored to health and strength, and able to resume the duties of his parish. St. Mary's has an active and growing branch of the Girls' Friendly Society, to which 10 probationers were recently admitted. The candidates' class in this society are receiving instruction in "Kitchen Garden." The Penny Provident Stamp Station connected with this parish is proving very popular and useful. The amount on deposit now is over $135

The annual report of the treasurer of the church of the Epiphany, the Rev. J. B. Nies, Ph. D., rector, shows an income for the year of $ 0012 49, which is considered an excellent exhibit for a parish so young as this.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Assistant Bishop

In two of the Richmond churches, St. Paul's and Holy Trinity, Easter Day was marked by the institution of vested choirs. In St. Paul's, the choir is of men and boys, and though this was their first service, they acquitted themselves very well. There were three celebrations of the Holy Communion at this church. Large offertories were made, that at Holy Trinity amounting to nearly $3,000. In the morning Bishop Whittle was at Grace church, where he confirmed a class of 13, and in the afternoon, at St. James', and confirmed a class of 23. Although the Bishop is still in poor health, the sermons at both these services were full of fire and vigor. In the afternoon, members of the Brotherhood of St. Andrew conducted the service at the Laurel Reformatory, about 10 miles from Richmond. In order to make the service of greater interest to the 160 juvenile offenders confined in this institution, much of the service is rendered musically, and the intoning of the Confession, Creed, and other parts of the service, with the organ harmony, is well worth hearing. They are assisted by a band of 16 pieces.

Assistant-Bishop Newton reports the following Confirmations: Lynwood, 8; Shenandoah, 11; Luray, 1; Front Royal, 6; White Post, 1; Millwood, 17; Boyce, 2; Berryville, 14; Winchester, 20; Woodstock, 6; Mt. Jackson, 14; Harrisonburg, 1.

On Good Friday night the Wednesday Club sang Stainer's "Crucifixion" in the church of the Holy Trinity, Richmond. The cantata was made a part of the Church service beginning with a shortened form of Evening Prayer, with an excellent address by the rector. The chorus consisted of about 160 voices. The soloists were Mr. G. L. P. Butler, of New York, tenor, and Mr. T. S. Baker, of Baltimore, bass. The conductor was Mr. Arthur Scrivenor, who is also the director of music in Holy Trinity church, to whose patient labor is due the admirable production of this work.

Miss Mary Jones, of Richmond, has been officially recognized by Bishop Whittle as a candidate for the office of deaconess, and has entered upon her course of training under the direction of the Rev. R. A. Goodwyn, rector of St. John's church, Richmond, in whose parish her work will be prosecuted. For years the Bishop has looked forward to the possibility of a training school for deaconesses in this diocese, and a dozen years or so ago the "Bethany House" was incorporated by the Legislature. Some money was contributed, and there the matter rested; ill health overtaking the Bishop soon after caused the project to drop out of sight. Within the past year, however, the subject has been revived, and much interest taken in it.

On Sunday, April 21, Bishop Whittle visited Christ church, Richmond, in the morning and confirmed a class of 17, and in the evening confirmed 12 at St. Mark's, preaching at both services.

On Sunday morning, April 21, the rector of Monumental church, Richmond, preached a grand sermon on the life of Bishop Moore, on the occasion of the unveiling of a beautiful mural tablet, erected by members of his family to the memory of the Bishop. There were present a large number of the descendants of the Bishop.

Easton

Wm. Forbes Adams, D. C. L., Bishop

EASTON.—Miss Alice E. Adams, daughter of Bishop Adams, was married, on April 17th, to Mr. Addison B. M. Willson, son of the late Dr. W. G. G. Willson, in Trinity cathedral, by the Bishop, assisted by the Rev. Franklin B. Adkins, brother-in-law of the bride and rector of Spring Hill and Stepney parishes, and the Rev. George C. Sutton, dean of the cathedral. Mr. Willson is in business in New York, and has a wide circle of friends in Easton and elsewhere. The church was beautifully decorated with flowers.

ANDORA.—The new St. Andrew's memorial church was opened for divine service by the rector on the afternoon of Easter Day. The church is situated six miles north of Elkton, Md., and is within the bounds of Trinity parish, the Rev. Wm. Schouler, rector. For the past seven years services have been held in a school house in the neighborhood. The church is built of stone quarried in the vicinity, and is erected in memory of the late Rev. R. L. Goldsborough, for many years rector of Trinity church, Elkton. Service is held regularly by the rector with lay assistance in this interesting field, in addition to a morning and evening service in Elkton.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The Episcopalian Club, after a long recess, gave a dinner to a number of guests at the Hotel Brunswick, on April 22nd. It was a very enjoyable occasion. After a speech of introduction by Mr. Sowdon, the topic for the evening, "The influence of realism in modern art upon Church music," was presented by George L. Osgood, organist at Emmanuel church, who illustrated his points by his choir singing familiar parts of the Church service. Addresses were made by the Rev. Dr. Roberts, of Concord, N. H., the Rev. Dr. Samuel Hart, of Hartford, Conn., the Rev. Dr. Floyd Tomkins, of Providence, R. I., the Rev. Mr. Finch, of Greenfield, Mass., and Mr. George C. Coale, of the church of the Advent.

A sale has recently been held in St. Andrew's Hall, Chambers st., in aid of St. Monica's Home for colored women. The hall was tastefully decorated and the tables were well filled with pretty and useful articles. Photographs of the Home, which shelters 12 aged or suffering women, were taken by one of the Sisters of St. Margaret and colored by the children, and attracted much interest.

The Rev. Dr. Lindsay preached to the St. George's Society in St. Paul's, on Sunday afternoon, April 21. The topic of the address was, "The English in the New World."

NORTH ADAMS.—The Girls' Friendly Society of this parish did much work during Lent for the local hospital.

CAMBRIDGE.—The Rev. Dr. Edward Abbott, rector of St. James', has published by request, his excellent sermon on the Bishops' Pastoral, which should be circulated in every parish of the diocese.

The Rev. Prof. Nash, of the Cambridge Theological School, has been appointed one of the examining chaplains by the Bishop of the diocese.

MALDEN.—A pedlers' carnival for the benefit of St. Paul's church, was held April 23rd, in the parish house. The room was prettily festooned and the booths were made very attractive. The young ladies were gowned in gypsy and fancy costumes. Tableaux and a gypsy dance were the special attraction in the evening.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

LOUISVILLE.—We mentioned in our last issue the gift to St. Andrew's church of a pulpit as a memorial of Mrs. Richard A. Robinson, from her five sons, all communicants of the parish. This is the largest pulpit in Louisville, its effectiveness being enhanced by the exceptional width of the chancel. Carved oak, light antique finish, with brass, also in light antique finish, has been very successfully combined, the lower portion of the pulpit being a series of columns surrounding the large central shaft, and supporting the main floor. On this the metal work itself rests. The unusual plan of a 12-sided pulpit was selected, thus giving for the metal work seven complete panels, which, in their subdivisions, permit of a very interesting treatment in symbolism. The central panel, as it faces the congregation, being a cross with passion flower enrichment, is repeated on the two angle sides, giving three crosses, symbols of "Faith," "Hope," and "Charity," and on the two angle panels have been introduced the St. Andrew's cross on one side (symbolic of the name of the church), and the symbol of the crossed keys (symbol of St. Peter, brother of St. Andrew) on the other. The two extreme end panels are filled with interlaced circles of the Trinity symbol. Two bands of ivy, richly chased (the old symbol of affection), and the memorial inscription, are continued as a band of enrichment around the pulpit, the inscription reading as follows: "To the glory of God, and in loving memory of Eliza Denne Robinson, born Nov. 30, 1822 Died Dec. 15, 1891," while above the symbols of St. Andrew and St. Peter the two texts, "Her children arise up and call her blessed," and "Numbered with Thy saints in glory everlasting," are placed. The whole metal work is surmounted by a metal manuscript desk at the top, and the necessary light for the reader. This work was designed by Mr. Chas. R. Lamb, and executed by the well-known firm of J. & R. Lamb, of New York, with which he is associated.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

ST. PAUL.—At the church of St. John the Evangelist, the Rev. Y. P. Morgan, rector, on Easter Day, the Lenten and Easter offerings toward the new guild house amounted to $15,000, which ensures the beginning of the work about May 1st. In the face of the repeated failures of past years and in spite of the hard times, this effort is considered an achievement well calculated to inspire confidence and promote success.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

On Sunday morning, April 21st, Bishop Cheshire visited Christ church, Raleigh, and confirmed a class of 35 persons, 25 of whom were females.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The Rev. C. O. Pruden, rector of Emmanuel church, Chatham, has announced that the Rev. Dr. Barrett will conduct a seven days' Mission in that church, commencing May 6th.

On March 28th, Bishop Randolph visited St. Paul's church, Laurenceville, and confirmed a class of 17, and the following day he visited St. James', Sturgeonville, and confirmed a class of 11. On Saturday morning, March 30th, he confirmed 4 in the chapel of St. Paul's School, Laurenceville. St. James' church, Sturgeonville, is undergoing considerable improvements, among which are a new roof, a new dress of paint, a bell tower, and a 24 inch bell. St. Luke's chapel, Edgarton, is nearly completed, and when the painting is finished it will be one of the prettiest little country churches in the diocese. The chapel will be ready for consecration on the next visitation of the Bishop.

On April 19th, the Bishop visited Ascension church, Franklin Co., and confirmed a class of 18 persons, and the same night visited Christ church, Martinsville, and confirmed a large class.

On Sunday, April 21st, there was unveiled at St. Luke's church, Norfolk, Va., a beautiful stained glass window, a memorial of Mrs. F. H. Taliaferro, a former organist of the church. The window is the gift of a sister of Mrs. Taliaferro, and is from Tiffany's, New York.

On Sunday, April 20th, Bishop Randolph visited St. John's church, Salem, and confirmed a class of five persons. On April 21st, he preached and confirmed a class of nine in St. John's church, Roanoke, and the following day held Confirmation in St. Andrew's, Clifton Forge.

On Sunday afternoon, April 21st, the Rev. Walter Q. Hullihen, rector of Trinity church, Staunton, baptized by immersion three adults, they desiring that form of Baptism. It took place in a pool at Eidson creek, four miles from Staunton. These persons were confirmed by Bishop Randolph in Trinity church, April 28th.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

BRYN MAWR.—A quiet wedding occurred at high noon of the 25th ult., at the church of the Redeemer, the bride being Miss Marguerite, daughter of the Rev. Jas Haughton, rector, who was united in holy matrimony to the Rev. Francis Cope Hartshorne, assistant at St. Mark's church, Frankford, Phila. The bride was given away by her father, who also performed the marriage ceremony, Bishop Whitaker pronouncing the blessing. The full vested choir, under Mr. H. Norman Taylor, took part in the services, and, after the processional, sang "O Perfect Love."

The Living Church

Chicago, May 4, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

THE more we examine the "Declaration" prefixed to the proposed Constitution, the less we like it. It is an attempt to turn the famous unity "Quadrilateral" to account as a definition of the points upon which this Church bases her claim to be part of the Holy Catholic and Apostolic Church. Thus certain things originally described as "parts" of a sacred deposit, are now made to wear the appearance of the whole of that deposit. It would seem as if it must be apparent that an enumeration of the fewest possible points which the Protestant denominations could be asked to accept as the basis of an understanding, could not properly be made to serve as a positive definition of the marks of the Church. The first move in this direction was made at the last General Convention in an attempt to get in these propositions, with the exception of the episcopate, in the shape of amendments to the present Constitution. It is well-known that the Convention did not take kindly to that proposal, and, in fact, declined to allow it to be referred to the Constitutional Commission. But somehow it came before that body nevertheless, and was received with sufficient favor to gain some kind of footing. Evidently the Commission could not entertain the idea of leaving out the "Historic Episcopate" and converting the "Quadrilateral" into a trilateral. Neither does the idea of placing a statement of the marks of the Church in the Constitution itself appear to have obtained favor in the long run. The sectarian look of it was too glaring. The same objection lies against a "preamble" in the same type and forming, to all intents and purposes, a part of the Constitution. Thus driven from point to point, these ill-used phrases at last gained a foothold in the shape of a "Declaration," printed in italics, with a somewhat uncertain status, but in moral effect, after all, a part of the Constitution. The "influence," whatever it was, which urged these expressions upon the Commission, was, it would seem, driven from point to point, but was persistent enough to secure this moiety of recognition; for what end may hereafter appear. That no definition of this kind is needed at this time any more than in the past is evident. During the century which has elapsed since the Constitution was framed there has been no call for such a statement. No one, so far as we know, has ever proposed anything of the kind. Finally, it does not properly come under any of the heads referred to the Commission. On the other hand, if there were need of any "Declaration" to vindicate the Catholic relations of this Church, the formula proposed would be fatally inadequate. But there is no need. The history of the Church and its traditional institutions are its vindication. We hope to see this superfluous prefix relegated to the realm of the "inexpedient," where lie so many brave schemes and proposals of past years.

More than Pastorals Needed

We hardly know what to say on the subject of the Rev. Dr. Newton and his utterances concerning the Resurrection. Most of our readers are familiar with the substance of the sermon said to have been preached by him on the Sunday after Easter, and telegraphed to the principal daily papers throughout the country. From that report it appeared evident that he had denied the truth of our Lord's "physical" resurrection, and favored the view that His Spirit assumed some kind of visible form and so manifested itself to the Apostles and disciples. That this is a contradiction of the inspired record needs no proof. That it is contrary also to the teaching of the Church throughout all ages is also evident. The published statement of the preacher's remarks represent him as admitting that his views were at variance with the Scriptures and the Church, and that he could not accept the testimony of the disciples of the Lord. They were mistaken, and, above all, St. Thomas was mistaken. These were some of the salient points in this discourse as generally reported. On the strength of these statements and this easy claim to have a right to deny from the pulpit of the Church an Article of the Creed, wide-spread uneasiness has been caused, and people are asking how long such an attitude on the part of a commissioned minister of a Church which claims to stand for something, is to be tolerated.

Now comes Dr. Newton on the second Sunday after Easter, and impugns the accuracy of the reports of his previous sermon. He is sure he did not say what the stenographers represented him as saying, but he cannot repeat what he did say, since he preached without a manuscript. He then proceeds to reiterate the main contention of the sermon in question. He accepts the Creeds with such interpretation as he see fit to put upon them, and denies that the Church or any body of men has any right to limit his interpretation.

The difficulty which confronts us in commenting upon this is that here again we have only stenographers' reports, the preacher apparently, as before, speaking without manuscript. Whatever criticism may be made is liable to be rendered futile by another disclaimer on the coming Sunday. We may be permitted to say, however, that a man who acts in this way is making very light of weighty responsibilities. The truth of the testimony of Apostles and Evangelists, and of the teaching of the Christian Church for eighteen centuries, is a matter of vital consequence to millions of people, who are convinced that St. Paul was absolutely right when he said: "If Christ be not risen, then is our preaching vain, and your faith is also vain." If what the Apostles saw was but a ghost or "materialized" Spirit, then the supposed Resurrection takes its place simply as one among many reported instances of that description, and proves no more than these; and that, to most people, is simply nothing.

A serious man, conscious how much depends upon such a doctrine as this, will not be opening his mouth upon the subject at haphazard, giving forth impressions, now in this direction, now in that, denying the testimony of others as to his utterances, but at the same time taking no measures to secure any more exact or authoritative statement of his views. Whatever the facts may be as to Dr. Newton's teaching, his methods are sufficient to prove that he is quite unfit to be a teacher of religious truth from the pulpit of a Catholic Church.

The comments of the leading daily papers in Chicago have taken us rather by surprise. It has been so much the fashion to take sides with those who espouse some vagary of teaching or who make themselves conspicuous by contradicting the doctrines of the religious society to which they belong, that we look for something of that sort as a matter of course. We are almost able to predict the nature of the comments which will appear on such occasions. This time, on the contrary, the editorials we have happened to see have been of a very straightforward and common-sense character. It might almost be surmised that the Bishops' Pastoral had affected the atmosphere of the editorial sanctum. One paper draws attention to the fact that all the evidence is in favor of the physical resurrection of our Lord, that is, the rising again of the very body that was laid in the grave. If such a resurrection, therefore, is rejected, no evidence remains for any kind of resurrection whatever. The writer also gently suggests that Dr. Newton is more liable to be mistaken centuries away from the occurence, than those who were there at the time. Another rather sarcastically intimates that the learned doctor is behind the times by many centuries, since the doctrine he advances was certainly known to St. Paul, and its advocates were dealt with in his writings in somewhat energetic language. Instead of "evolution," it proceeds, this is a case of "atavism."

Our friends, however, are mistaken in supposing that, in the event of a trial, there will necessarily be long and learned statements by the theologians, discussions about the nature of resurrection, spiritual bodies, and the like. The only thing necessary to determine is whether the denial of a perfectly definite statement of the Holy Scriptures and a fundamental Christian doctrine, both these points in this case being apparently admitted by the defendant, is compatible with the position of an ordained and commissioned teacher who has solemnly sworn that as such he will diligently uphold and defend these very things. The issue is thus a very simple one, and it does not seem possible that it can be left long without authoritative solution. If the last twelve months have been memorable for attacks upon the Faith by those bound by every obligation of honor to maintain it, it has been made more memorable by the uncompromising witness to the truth on the part of our bishops, in their noble Pastoral. But it is evident that something more than pastorals or declarations will become necessary before this Church secures that purity of teaching which she is bound to maintain.

Five Minute Talks

BY CLINTON LOCKE

X

I spoke last week of the great danger of trying to prove doctrines from isolated texts. But while that is true, do not forget that texts often form the most beautiful illustration of truths. An illustration, remember, is never synonymous with a proposition, and texts are often so full of life that their suggestiveness is more and deeper than we could formulate in set theological terms. I was struck with this on Easter Day, when we have the lesson in which occurs the incident of the angel rolling away the stone from the tomb of Christ. Let us see how that can be used to illustrate very practical and important points. Do not plenty of people now roll up great stones against the door of Christ's tomb and shut Him out of sight, so that no matter how bright the Easter sun, no Saviour comes forth into the morning and the garden. All over this land there are cultured, refined, pure-lived men and women who when you talk about this open tomb, with the stone rolled away, shake their heads and say: "No man can come again alive out of a tomb in which he was shut, organic matter dissolves and cannot be reunited in the same human form. There is nothing but corrupting brain matter. There is no spirit. Your individuality perishes at your death. Nothing of man but his works survive." Now even Martineau, who begins only on the outer edge of Christianity, refutes that notion pretty fully in some words like these: "It is impossible to form a steady conception of thought except as originating behind the innermost bodily structures and intrinsically different from them. However much you refine and attenuate the living organism, yet after all thought is something quite unlike the whitest and the thinnest tissue, and the most delicate of fibres, woven if you please in fairy loom, can never be spun into emotions. If any one affirms that the juxtaposition of a number of particles makes a hope, and that an aggregate of curious textures forms venerations, he affirms a proposition to which I can attach no idea. Neither consumption can waste, nor fracture mutilate, nor gunpowder scatter away, thought, fidelity, and love, but only that organization which the spirit sequestered therein renders so fair and noble."

But unbelief is not the only thing that rolls up stones against the Resurrection of Christ. There is unrepented sin. I know very well that because a man is a

sinner it does not follow that he is an infidel. A man said to me only the other day: "I lived a thoroughly impure life, but I have never for a moment doubted the Gospel of Christ, nor the punishment which is sure to come to me if I die in my sins." But when the life is darkened by sin there is a stone rolled up to the tomb of Christ, and you cannot realize Easter if you look through eyes shotten with some indulgent appetite, clouded by envy, or hatred, or pride, if your feet be clogged by a heavy weight of indifference, or your back bent down by the load of earthliness you have put upon it. Faithlessness and despondency also roll up a heavy stone to the tomb, so that we see nothing but the blooming roses and the trees of the garden, but no Christ in the midst.

Some one is taken from you, some one who was the very light of your eyes and the breath of your life, a child whose rosy lips pressed yours in holiest love, a wife whose devotion had sweetened the cup of life until it was very nectar, a husband on whom you leaned as a staff. Death snatched them from your clinging arms, and you have gone sobbing after their poor dust, and have rolled a great stone over them and gone back desolate. And now when you visit that cemetery, or when alone and at home you call up the picture of it, is the stone still rolled to the door? Have you no hope, no faith? Are you like John Stuart Mill, who lingered day after day over the grave of the wife he loved so well, shedding so many tears upon that white stone, and not one hope in his breast that it ever could be rolled away, not an atom of faith that the grave could ever give up its dead, or the parted be reunited? He was an atheist. He scoffed at all this history of the Resurrection. Christ for him was simply a good young Jew, a figure about whom fancy and credulity, and self-interest had thrown a glamor, and whose Church was just an obstruction in the road of human progress. Are you ever so hopeless in spirit, although you may outwardly go through the forms of religion? Why, my friend, can it be possible that all the heroic lives built up in unselfishness, and defying all the seductions of falsehood, are gone forever? Can it be true that all the thought and hope and moral greatness and pure affection, are smothered forever under that lifeless stone? If that be so, plant no more flowers over graves, and carve no words of hope and tenderness on tombs, for all that will mark only a vast mistake, and is only the outcome of an awful delusion. But that is not so. The stone has been rolled away, Out of a tomb sealed up like yours it is a fact as well attested as any other. A Man came forth on Easter morning, and therefore all other men will come out of tombs. The Christian religion rests on this. Tombs cannot hold you. Stones cannot press down your spirit. You must live and live forever.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE VIII

I believe in the Holy Ghost

32—THE HOLINESS OF THE CHURCH

As to the second note, we must understand that there is another congregation, but of the wicked: "I have hated the congregation of the wicked," Ps. xxvi: 5. This is unholy, but the Church of Christ is holy: "The temple of God is holy, which temple ye are," I Cor. iii: 17; and so it is said: "The Holy Church." The faithful of this congregation are made holy in three ways:

First, in that, as when a church is consecrated, it is washed with water, so also the faithful have been washed in the Blood of Christ: "Who hath loved us, and hath washed us from our sins in His own Blood," Rev. i: 5; "Jesus that He might sanctify the people with His own Blood, suffered without the gate," Heb. xiii: 12.

Secondly, by anointing; for, as a Church is anointed, so also the faithful are anointed with a spiritual unction, that they may be made holy; otherwise they would not be Christians, since "Christ" means the "anointed." This anointing is the grace of the Holy Spirit: "God, who hath anointed us," II Cor. i: 21; and "Ye are sanctified in the Name of the Lord Jesus and by the Spirit of our Lord," I Cor. vi: 11.

Thirdly, by the indwelling of the Trinity; for, wherever God dwells, that place is holy: "O Lord, holiness becometh Thine house forever," Ps. xciii: 6.

Fourthly, because they are called by the Name of God: "Thou, O Lord, art in the midst of us, and we are called by Thy Name," Jer. xiv: 9. We should be on our guard, therefore, lest after being thus sanctified, we defile our soul, which is the temple of God, by sin: "If any man defile the temple of God, him shall God destroy," I Cor. iii: 17.

33—THE CHURCH IS CATHOLIC

As to the third note, we must understand that the Church is Catholic, that is, universal.

First, as to place, because it is throughout all the world, though the Donatists deny this: "Your faith is spoken of throughout the whole world," Rom. i: 8; "Go ye into all the world, and preach the Gospel to every creature," St. Mark xvi: 15. Whereas before only in Jewry was God known, now He is known through all the world. Moreover, this Church has three parts, one militant, one triumphant, one expectant.

Secondly, it is Catholic or universal as including all sorts and conditions of men for none is rejected, neither master nor servant, "neither male nor female," (Gal. iii: 28).

Thirdly, it is Catholic or universal in respect of time. For some have affirmed that the Church must continue up to a certain time; but this is an error, because this Church began from the time of Abel, and will continue unto the end of the word: "Lo, I am with you always, even unto the end of the world," St. Matt. xxviii: 20; and after the end of the world it will be established in heaven.

34—THE CHURCH IS IMMOVABLE

As to the fourth note, we must understand that the Church is immovable or firm.

Now a house is said to be firm, first, if it have good foundations. The first foundation of the Church is Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ," I Cor. iii: 2. But the Apostles and their doctrine are a secondary foundation, whereby it is made firm; and so it is said that the city hath twelve foundations, and in them are the names of the twelve Apostles, Rev. xxi: 12; wherefore the Church is said to be apostolic, and in order to typify the firmness of this Church, St. Peter is said to be "the first," St. Matt. x: 2.

Secondly, the firmness of a house is shown, when, though shaken, it can not be cast down; and the Church could never be cast down. Not by persecutors; nay, in the times of the persecutions she increased the more, and they who persecuted her and they whom she herself persecuted, perished: "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder," St. Matt. xxi: 44. Not by heresies; nay, the more heresies have abounded, so much the more has the truth been plainly declared; "Men of corrupt minds, reprobate concerning the Faith, but they shall proceed no further," II Tim. iii: 8. Not by assaults of devils; for the Church is like a tower into which every one flees who fights against the devil: "The Name of the Lord is a strong tower," Prov. xviii: 10. And so the devil directs his efforts chiefly for her destruction, but he does not prevail, because the Lord has said: "The gates of hell shall not prevail against her," St. Matt. xvi: 18; as if He would say: They shall war against thee, but they shall not prevail.

(To be continued)

"The New Pulpit"

BY THE REV. IRVING P. JOHNSON

The old Pulpit said, "I believe in the resurrection of the body." The new Pulpit adds, "I believe in the survival of the ego."

The above extract is from Mr. Haweis' article in *The North American Review* for February.

The Ego must be about the only thing in the universe left to survive! We believe in liberality, but not in that form of liberality which calls every one else an ass and a purveyor of dried pippins. The author's conclusion that "there is only one man who (whatever estimate we may have formed of him personally) has ever approximately grasped the true functions of the new pulpit, and that man was Henry Ward Beecher," reminds us of the old Quaker's speech to his wife: "The whole world's very queer except me and thee, love, and sometimes I think thee art a little queer." Surely, the creator of the new pulpit cannot mean to exclude himself from the work of his own hands!

If Mr. Beecher was the only disciple of the new pulpit who has approximated its true functions, we trust that the master of this new school may be spared the fate of his disciple, and not gather a congregation which, upon his demise, shall call as his successor one whose statement of the truth is expressed thus, "Jesus Christ is divine, so is every other man."

It is not the promises of this new pulpit that we dread so much as the conclusions; not the article in the *Review*, but the great fire a little article might kindle; not Haweis, but Haweis' successor.

We do not care to enter into a discussion of the author's twenty-two articles, but we have always had a curiosity to see an ante-mortem examination of men's consciences who can vow one moment to "minister the doctrine of Christ as this Church hath received the same," and the next can recast the doctrine of the resurrection of the body (*resurrectionem carnis*) into "a survival of the ego."

There are a few observations that, as a minister of dry pippins, we should like to make on the article of Mr. Haweis:

1. It requires no very high order of wit and is a sign of no great learning to get an attentive crowd for a tirade against the pulpit, whether modern or mediæval; and when a clergyman engages in this, it makes us think of the noble youth who made sport of his indulgent mother to please the boys.

2. It is not a sign of greatness or originality to abuse the fathers, such as South and Barrow, into whose labors we believe the author as a member of the Church of England has entered; nor is it particularly modest to compare them to the Talmud, and oneself (the new pulpit) to Jesus Christ.

3. The stage of to-day is very fond of dressing up some repulsive and despicable character in clerical clothes, and passing him off to the audience as a typical parson; but it is scarcely dignified for the clergy to resort to this cheap trick of defamation. Listen, then, to the following from Mr. Haweis' pen:

> It is strange to think how, only some twenty years ago, in ou high churches, a short-sighted gentleman with a MS. held close to his nose would get off such sentences as "our holy mother, the Church, whose blessed decrees we are bound to submit to, com mands us this day," etc.

It pleases the galleries, and may be a true picture o the average clergyman of twenty years ago.

4. The ideal new pulpit prophet is to be informed on every novel, from Robert Elsmere to Dodo; on the ballet and the drama; on politics and on economics; on science and on ocultism. He is to keep his finger on the pulse of the press, and, above all things, to fill his church.

We confess ourselves skeptical, in this age of specialties, as to the value of a man's opinion who assumes to be a public censor of the various departments of learning that our author suggests. We have seen some attempts of the clergy to dabble in many of these questions, and we have not been edified. Nor do we think that our author's frequent references to our Lord's practices would bear him out here. The Pharisees did try to entangle Him with a penny on the political difficulties of His day, and His answer was unsatisfactory from Mr. Haweis' standpoint. He frequently discouraged crowds from attending Him; His most powerful sermons were on none of the subjects that Mr. Haweis suggests, nor were many of them spoken to large congregations.

In short, while our Lord was in touch with the life of His time, it was not exclusively with the same strata in society that Mr. Haweis is appealing to in the pages of *The North American Review*. For the worldly, self-satisfied, and often immoral, skeptic of to-day, our Lord would have had few sermons, and fewer attractions.

5. The Sermon on the Mount! We never could understand why this is always selected on which to ring the changes of new theology. We know of no part of Scripture that is more inapt for the purpose. Rules for prayer, alms, and fasting, exhortations to take no thought for the morrow, and to resist not evil; statements as to the broadness of the way that leadeth to destruction, and the fewness of the saved, are not the creed for a new pulpit to-day.

In short, we cannot see what Mr. Haweis can find attractive in an institution where he is fettered by the traditions of a "mediæval ecclesiasticism;" where, according to the article that he has written, "there is none that doeth well—no, not one." It surely cannot be that the prophet prophesies for reward. Such a thought would be unworthy of the new pulpit.

The Nag's Head Fable

BY W. L. CULLEN

Roman controversalists persist in reiterating that old tale commonly called "The Nag's Head Fable," endeavoring thereby to unsettle the faith of Anglican and American Churchmen. The burden of the doubt is usually cast upon Archbishop Parker's consecration. For the benefit of the rising young Churchmen who are not familiar with the facts, a true account would be of great value to both Churchman and Romanist. Cardinal Pole, Archbishop of Canterbury, died Nov. 19, 1558. Dr. Parker was nominated to the see by the crown head of England, Queen Elizabeth. Rev. F. G. Lee, on "Anglican orders," gives us this account:

"Sunday, Dec. 17, 1559 Dr. Parker was consecrated Archbishop of Canterbury about five or six o'clock in the morning. The Archbishop-elect entered chapel by the west door—vested in scarlet cassock and hood—preceded by four torches, accompanied by the four bishops who were to officiate at his consecration, viz.: Bishops Barlow, Scorey, Coverdale, and Hodgkins. Morning Prayers said by Andrew Peerson, the Archbishop's chaplain. Bishop Scorey preached the sermon from the text 'The Elders which are among you I exhort; who am also an Elder.' At the conclusion the Bishops leave the chapel to prepare for Holy Communion, returning by the north door vested in this manner: The Archbishop vested in lawn surplice; Bishop Barlow, a silk cope, assisted by two chaplains of the Archbishop, likewise vested in silk copes; Bishops Scorey and Hodgkins vested in lawn surplices; Coverdale, a long woolen cassock. They proceeded to celebrate Holy Communion, the Archbishop kneeling at the lowest step of the sanctuary. After the Gospel was finished, Bishops Scorey, Hodgkins, and Coverdale conducted the Archbishop to Bishop Barlow who was seated in a chair before the table, with these words: 'Rev. Father in God, we offer and present to you this pious and learned man, that he may be consecrated Archbishop.' The oath of the Royal Supremacy was solemnly taken, touching corporally the Holy Gospels. After prayers and litany were chanted, the consecration service proper proceeded. All four bishops, placing their hands upon the Archbishop, said in English: 'Take the Holy Ghost, and remember that thou stir up the Grace of God which is in thee, by the imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.' This being said, they placed the Holy Bible in his hands saying: 'Give heed unto thy reading, exhortation, and doctrine. Think upon these things contained in this book. Be diligent in them that the increase coming thereby may be manifest unto all men. Take heed unto thyself and unto thy teaching, and be diligent in doing them; for by doing this thou shalt save thyself and them that hear thee through Jesus Christ our Lord.' After this Bishop Barlow proceeds with the concluding part of the Communion service without delivering the pastoral staff to the Archbishop. The Archbishop with his consecrators and others then received Holy Communion."

It is a significant fact that the notaries who testified to Cardinal Pole's consecration testify also to Archbishop Parker's.

The Romanist version, generally known as "The Nag's Head Fable," published by Christopher Holywood, S. J., in Latin; following is the English translation:

"In the beginning of Queen Elizabeth's reign, the bishops of the sectaries were to be made. They wanted ordination. Met at London at an inn in Cheapside, at the sign of "The Nag's Head." Failing to persuade the Bishop of Landaff to perform the ceremony, Scory the monk, afterwards the mock Bishop of Hereford, imposes hands upon the rest and some of them imposes hands upon Scory. Thomas Neale, reader of Hebrew at Oxford, who was present, relating this narrative to the old confessors for religion, and they to me." Upon this flimsy story Romanists base their objections to Anglican orders. Holywood was not an eye witness to the transaction, but received the impudent falsehood from a third party. There are six different versions of the fable, all exaggerations of the original. This miserable story was not broached until nearly forty five years after Archbishop Parker's consecration. Canon Escourt, a Romanist, says:

"It is very unfortunate that 'The Nag's Head' story was ever seriously put forward, for it is so absurd on the face of it that it has led to the suspicion of Catholic theologians not being sincere in the objections they make to Anglican orders." Again: "It is impossible to doubt that everything took place that is recorded in the register." Dr. Dollinger says: "The result of my investigation is that I have no manner of doubt as to the validity of the episcopal succession in the English Church."

Exceptions are also taken to Bishop Barlow because the records of his consecration are missing in the register. So, also, are the records of Bishop Gardiner and Cardinal Pole, yet the Anglican Church never pronounced their orders invalid. Romanists are neither sincere nor honest when they put forward these cavils against Anglican orders. There were no breaks or irregularities in the Irish Church such as are said to exist in the English Church, yet their orders are pronounced invalid. The truth is, if Anglicans would only acknowledge papal infallibility, and all the other modern Roman accretions to the Faith, our bishops would immediately be pronounced good Catholic bishops, as they were in the first part of Queen Elizabeth's reign.

Personal Mention

The Rev. Jesse C. Taylor has accepted a unanimous call to St. Peter's parish, diocese of Delaware.

The address of the Rev. Geo. W. Knapp, rector of the church of St. Alban, has been changed from 3913 to 3950 Prairie ave., Chicago, Ill.

The Rev. Wm. Turner, who was for six years assistant rector of Grace church, Baltimore, Md., has accepted a call as assistant to the Rev. Randolph H. McKim, D. D., rector of the church of the Epiphany, Washington, D. C.

To Correspondents

F. W.—The case referred to was the consecration of Bishop Riley.

S. C.—The point you raise belongs to the mysterious nature of the subject. The elements after consecration are at once bread and wine and the Body and Blood of Christ. We do not think it well to admit into our columns any discussion of such subjects.

W. L B.—We should recommend wearing the surplice at a house funeral. There is of course no law. The Church knows nothing about a funeral service, properly so-called, in the case of an unbaptized person, but one may always have prayers with the afflicted.

"GONG"—The proper designation is "Sanctus bell" It is defined in Webster, and explained more fully in the ecclesiastical dictionaries and books on Ritual.

J. D. B.—Reverent standing is a recognized attitude of worship, and perhaps under your circumstances, it would be best in this case to stand with the rest, afterwards kneeling to say a private prayer before leaving the church. We sympathize with your privations. Carefulness and reverence without adopting a critical or antagonistic attitude may have some effect in the long run.

Ordinations

At Waverly, Iowa, on the first Sunday after Easter, the Rev. John Bellis Van Fleet was advanced to priest's orders, by the Rt. Rev. William Stevens Perry, D D., LL. D., D. C. L., Bishop of Iowa, the sermon and the presentation being by the Rev. J. D. Newlin, D. D., rector of the church of the Incarnation, Philadelphia, Pa. The clergy assisting in the laying on of hands, in addition to the above, were the Ven. Archdeacon S. R. J. Hoyt, S. T. D., and Irving McElroy, and the Rev. H. C. Johnson.

April 17th, Bishop Randolph ordained to the priesthood in Trinity church, Rocky Mount, S. Va., the Rev. W. A. Barr. The sermon was preached by the Rev. John J. Lloyd. The following assisted in the service: The Rev. Dr. Hall, of Danville, Rev. Frank Stringfellow, and the Rev. Alfred Anson.

Official

STANDING COMMITTEE OF MASSACHUSETTS

April 23, 1895, Messrs. Wm. Anthony Clark and William Frederick Williams were recommended as candidates for the holy ministry. The Rev. Messrs. Clifford Gray Twombly, Henry Martyn Saville, Arthur Lewis Bumpus, Robert Walker, Robert Le Beane Lynch, Jonathan Edward Johnson, Francis Ellsworth Webster, and Marshal Erritt Mott, deacons, were recommended for admission to the sacred order of priests.

A. ST. JOHN CHAMBRE,
Secretary.

Died

IN MEMORIAM

The following resolution was passed by the vestry of the parish of the Redeemer, Chicago, April 28, 1895:

WHEREAS, the supreme Head of the Church has in His allwise providence, called to the rest of Paradise the soul of our beloved rector, the Rev. Francis B. Dunham, we, the vestry of the church of the Redeemer, deem it due and fitting that we should express for ourselves and the parish, our deep sense of the love and reverence in which he was held, and our great grief at the loss we have sustained.

The first rector of our parish, he came to us when we were a mission few in number, and without a place of worship of our own. Through his energy, faithfulness, and ability, the work was thoroughly organized, and brought to a position of permanence and influence among the parishes of the city. Of a deeply sympathetic and religious nature, possessing rare tact combined with executive ability, a forcible and magnetic preacher, he was a wise and successful pastor, as he was the loved and trusted friend of all his people. It is with gratitude to Almighty God, that we look back upon his loving labors in our midst, and we feel that his memory and example will ever be to us an inspiration to faithfulness in that life which he not only preached to others, but in which he himself led the way.

To his bereaved widow and family, we tender our sincerest sympathies, and the assurance that they will have the never-failing friendship of the entire congregation, and our earnest prayers that God will vouchsafe them His comfort and abiding peace.

It is hereby ordered that these resolutions be engraved upon the records of the parish, and copies be sent to the family of our deceased rector, and to *The Church Standard* and LIVING CHURCH, for publication.

GEO. WILLARD,
S. H. RICHARDSON, Committee
J. M. D. DAVIDSON.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

Have you read the Presiding Bishop's letter setting forth the emergency?

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

St. John's mission, Star Prairie, Wis., wants help towards renovating the interior of church, which is much needed. Amount necessary to expend is $250. Population poor, Church folk few but earnest. Address ANNESLEY T. YOUNG, deacon in charge.

WHAT OLD POSTAGE STAMPS CAN DO.—50,000 postage stamps of *old issues* (Columbian accepted) will support a city mission over a year; 500,000 will build a mission church. Will you kindly contribute to this work by sending old stamps to our rector, the Rev. A. T. GESNER, St. Peter's church, St. Paul, Minn., 754 East 7th st.

Church and Parish

COTTAGE FOR RENT, near St. Mary's School, Knoxville, Ill., on the school grounds, reserved for a family having daughters to educate. Address the rector.

A LADY experienced in foreign travel desires three persons to complete a summer European party; best references required. Address S., care THE LIVING CHURCH.

WANTED.—By trained nurse, position as invalid's companion. Reference, Bishop Graves, Kearney, Neb. MISS HART, 216 Lincoln ave., Hastings, Neb.

WANTED—Choirmaster and organist for vested choir. Daily morning rehearsals, services partly choral. New two manual organ. Opportunity for private teaching. Choir in excellent condition. Address, RECTOR, care LIVING CHURCH.

WANTED—By graduate of a Church school with five years experience in teaching, a position for session '95-'96. Qualifications: Higher English, mathematics, French, advanced Latin. Highest references. Address, at once, MISS ANNA LESESNE FROST, The Hannah More Academy, Reistertown, Md.

SELECT family house, delightful situation, within two blocks of, and overlooking the ocean. Boating, fishing, bathing close beside us, perfect sanitation. Special rates for season guests, also for the spring and fall. For circulars, address Mrs. M. H. HAYDEN, The Albany, Seventh ave. and Bergh st., Asbury Park, N. J.

A SUMMER TOUR.—A few ladies under the chaperonage of an experienced traveler, will leave America July 1st for a two months' tour in Europe. The arrangement combines the advantages of a small party and first-class travel, with moderate expense. Address, with references, MRS. D., THE LIVING CHURCH, Chicago.

ORGAN FOR SALE.—Two manual Mason & Hamlin reed-organ now used in St. Mary's church. Style, No. 800; twenty-four stops; two and one third octaves of pedals; list price $1,150. Perfect instrument, suitable for chapel or choir-room. Cash, $400, f. o. b., at Newport, R. I. Address, REV. G. HERBERT PATTERSON, St. Mary's Parsonage, South Portsmouth, R. I.

WANTED.—By a priest of the Church, a position as teacher or professor of ancient and modern languages; can assist in other departments; speaks German, English, and French fluently; teaches free-hand and mechanical drawing; middle-aged, experienced, energetic; best of references. Address A. B., care of THE LIVING CHURCH.

TO RENT, or lease, or sell—an attractive school property at Pekin, Ill. The location is very central and desirable, being only a few miles from Peoria, Springfield, Jacksonville, and other thriving cities. Any one having some capital would find this a grand opportunity for establishing a school. The terms will be very liberal, and to one who desired to build up a Church school, they would be extremely generous. For particulars inquire of the Rev. J. C. WHITE, Springfield, Ills.

The Editor's Table

Kalendar, May, 1895

1.	SS. PHILIP and JAMES.	Red.
5.	3rd Sunday after Easter.	White.
12.	4th Sunday after Easter.	White.
19.	5th Sunday (Rogation) after Easter.	White.
20	ROGATION DAY.	Violet.
21.	" "	"
22	" "	White at Evensong.
23.	ASCENSION DAY.	White.
26.	Sunday after Ascension.	White.

The Uncertainty of Life

BY D. E. HERVEY

Lord, let me know mine end, the Psalmist cried,
And let me know the number of my days,
That I may ever use them to Thy praise,
If life's duration may be certified.
So cried we once, forgetting in our pride
That we would need Thy powerful hand to raise
Us up, and keep us straight in all our ways,
And be our constant shield, defence, and guide.

But, Lord, in humbler tone we now would say,
As meekly we before Thine altar bow,
That surely hast Thou hid from us that day,
And that no mortal can it ever know.
So rest we, trusting in thy promise sure:
"He shall be saved who doth in faith endure."

"The world moves!" The General Assembly of the Presbyterian Kirk of Scotland have adopted the report of the committee on the proper conduct of public worship and the celebration of the Sacraments, which report recommended that a table of lessons for every day in the year should be prepared for ordinary use in public worship; that the Apostles' and Nicene Creeds should be appended to the Hymnal; that clinical Communion should be sanctioned; and that a religious service at funerals and in the churchyard, should be authorized. One member of the assembly objected to any attempt to "foist the Apostles' Creed on the Church of Scotland," but failed to obtain support for his objection.

The last concert for the season of the Church Choral Society of New York, was given on Thursday evening, April 25th, at the church of Zion and St. Timothy. The church was crowded with the friends of the society, and the general opinion was that the service was up to the high standard which Mr. Warren has led us to expect. The programme was as follows: Martin Luther, hymn 416, congregation, chorus, orchestra and organ; Albert Becker, cantata, "Hallelujah! Praise the Lord," (*Opus* 50), quartette, chorus, orchestra and organ; Antonin Dvorak, Mass in D, quartette, chorus, orchestra and organ; J. S. Bach, cantata, "A stronghold sure our God remains," solo voices, chorus, orchestra and organ. Of these works, Albert Becker's cantata was by far the least entertaining, at no point arousing any great interest. The Dvorak Mass is a magnificent work, and was finely rendered by the soloists of the evening and the chorus. The orchestra was in good form and kept well in hand by Mr. Warren, although at times it was a trifle too loud for the chorus. The evening was warm and depressing, but it in no way seemed to affect the spirits of the singers,

April's Birds

WHAT THE POETS HAVE FOUND TO SAY ABOUT THEM

"Like a new note breaks forth the ancient song
Of springtide birds, with fresh hope, fresh delight."

April is really our first month of spring, and its arrival is heralded by "nature's feathered laureates." The birds which return to us later—in May and June—may warble sweeter songs and wear more brilliant plumage, but they cannot receive so joyous a welcome and awaken that "infinite love of all created things" as do these early comers.

There is current among the Indians of the Pacific Coast a legend of the origin of birds which a poet has utilized. Briefly condensed, it runs thus: When the Great Spirit first stood upon the mountains to see the new earth, wherever he touched the land a green tree started up. He smiled with pleasure at the sight, and the warmth of his smile melted the snow and the rivers flowed. Through all the summer time trees grew, but the keen breezes of autumn caused the bright red and gold leaves to fall. He felt they were too beautiful to die, so his gaze renewed the life of each leaf, and it became a winged bird who soared and sang for gladness. The robin came from the red stained oak, the cardinal bird from the maple, and the faded yellow of the willow decked the yellow bird The brown leaves became sparrows and larks, and were gifted with sweeter voices to compensate for their plainer colors. Hence, since that time the birds have claimed kinship with the trees, and seek their boughs for shelter and resting-places.

The poets in every age and land have found inspirations in the songs of birds, and the praises of the nightingale, skylark, and cuckoo have been sung by Shakespeare, Milton, Keats, Shelley, Wordsworth, Coleridge, and Matthew Arnold, in matchless strains.

In our Northern and Eastern States other birds of April have been embalmed in sweetest verse. The bluebird has been an especial favorite, and Aldrich salutes him in these dainty lines:

"Hark! 'tis the bluebird's venturous strain
High on the old fringed elm at the gate;
Sweet-voiced, valiant on the swaying bough,
Alert, elate,
Dodging the fitful spits of snow,
New England's poet-laureate
Telling us spring has come again!"

Longfellow, in his Indian epic, "Hiawatha," notices the bluebird, "The Owaissa," and Holmes refers to

"The bluebird, breathing from his azure plumes,
The fragrance borrowed when the myrtle blooms."

The beauty of the blue bird, "the sky on his back," and the reddish brown of his breast, is a warrant for the poet's idea that nature wished to propitiate both the sky and the earth, and, as Burroughs says, "ordained that his appearance in spring should denote that the strife between these two elements was at an end." George Parsons Lathrop describes him as

"A darting, azure-feathered arrow
From some lithe sapling's bow-curve, fleet
He rises, strong and light and narrow,
And sings in flight, with gurglings sweet."

One is especially grateful to the bluebird, for, though he comes early, he stays late in the autumn to cheer us with his tender melodies, after many other bird voices have been silenced. William H. Hayne greets them with—

"Oh, happy band of bluebirds,
Brave prophets of the spring,
Amid the tall and tufted cane
How blithesomely you sing!"

What message haunts your music
'Mid autumn's dusky reign?
You tell us Nature stores her seeds
To give them back again."

The plain little phœbe-bird has not been neglected, and many poets have sung its praises, notably Mr. Lowell in his poem "Phœbe," from which we quote:

"Ere pales in heaven the morning star,
A bird, the loneliest of its kind,
Hears Dawn's faint tootfall from afar
While all its mates are dumb and blind.

"It is a wee sad-colored thing,
As shy and secret as a maid,
That, ere in choir the robins ring,
Pipes its own name like one afraid.

"It seems pain-prompted to repeat
The story of some ancient ill.
But *Phœbe! Phœbe!* sadly sweet,
Is all it says, and then is still.

"It calls and listens; earth and sky,
Hushed by the pathos of its fate,
Listen; no whisper of reply
Comes from its doom-dissevered mate.

* * * *

"Phœbe! is all it has to say
In plaintive cadence o'er and o'er,
Like children that have lost their way
And know their names, but nothing more.

"Is it a type, since Nature's lyre
Vibrates to every note in man,
Of that insatiable desire,
Meant to be so, since life began?"

The song-sparrows are also numbered among the advance-guard of spring, and they

"Boldly
Fling to the wind joyous assurance
Summer is coming north!"

Bryant has referred as happily as any of the poets to this ecstatic little singer, in his "Invitation to the Country":

"Already close by our summer dwelling,
The Easter sparrow repeats her song;
A merry warbler, she chides the blossoms—
The idle blossoms that sleep so long."

And Longfellow, with this little touch, makes another claim on us:

"The sparrows chirped as if they still were proud
Their race in Holy Writ should mentioned be."

But our most social bird is the robin who returns to us with a "fuller crimson" on his breast, and a well-to-do air, saying he has been well cared for during his winter sojourn. He sings as cheerfully during the bleak days that come after his arrival, as if he did not sigh for the blue skies, bright sunshine, and pleasant fields of the Southland which he has left behind. Edmund Clarence Stedman but voices the sentiment of all bird lovers when he says:

"The sweetest sound our whole year round—
'Tis the first robin of spring!
The song of the full orchard choir
Is not so fine a thing."

We love and welcome him for his friendly, roistering manner, and the freedom with which he helps himself to our fruit, and about him cluster so many familiar and beautiful legends. We recall the "Babes in the Woods," whom robin redbreast tenderly covered with leaves after their cruel death. Webster thus alludes to this trait:

"Call for the robin redbreast and the wren,
Since o'er shady groves they hover,
And with leaves and flowers do cover
The friendless bodies of unburied men."

Drayton speaks of this pretty fancy:

"Covering with moss the dead's unclosed eye,
The little redbreast teacheth charitie."

There is a tradition that while our Lord was on his way to Calvary, a robin picked a thorn out of his crown, and the blood which flowed from the wound falling on his breast dyed it with red; and this has furnished a theme for many poets. It is told in this "Breton Legend" by Hoskyns Alvahall:

"Bearing His cross, while Christ passed forth forlorn,
His god-like forehead by the mock crown torn,
A little bird took from that crown one thorn.

"To soothe the dear Redeemer's throbbing head
That bird did what she could; His blood, 'tis said,
Down dropping, dyed her tender bosom red.

"Since then no wanton boy disturbs her nest;
Weasel nor wildcat will her young molest;
All sacred deem the bird of ruddy breast."

No bird is more safe by reason of superstitious regard. In England the nest-robbing boys are deterred by the superstition that "if you take a robin's nest your legs will be broken," and it is considered unlucky to kill a robin.

But there is another legend which assigns a different origin to his red breast, and this Whittier puts simply in the story told by his "old Welsh neighbor over the way," when she rebukes her grandson for tossing a stone at a robin as he hopped

"From bough to bough in the apple tree."

"Nay!" said the grandmother; "have you not heard,
My poor, bad boy! of the fiery pit,
And how, drop by drop, this wonderful bird
Carries the water that quenches it?

He brings cool dew in his little bill,
And lets it fall on the souls of sin;
You can see the mark on his red breast still
Of fires that scorch as he drops it in.

My poor Bron rhuddyn! My breast-burned bird,
Singing so sweetly from limb to limb,
Very dear to the heart of our Lord
Is he who pities the lost like Him!"

There is an Indian legend of the origin of the robin, which runs thus: "I-adilla, son of a great chief, is commanded by his father to undergo the twelve days' fast, so that he may become a famous warrior. His strength fails him on the ninth day, and he begs to return home, but the old chief sternly refuses to let him; again on the eleventh day his prayers for relief are unheard. On the twelfth day his father goes to the lodge by the river bearing food, and calls again and again, but receives no answer; he enters and finds only a strange bright bird, sitting upon the summit of the ridge pole—the robin redbreast, which ever after haunted the homes of men." Whittier, in one of his later poems, versified a variant of this legend, and from it draws this lesson:

"Unto gentleness belong
Gifts unknown to pride and wrong;
Happier far than hate is praise—
He who sings than he who slays."

Edna Proctor joins in the general chorus of praise with these enthusiastic verses:

"Hark! a robin in the elm
Warbling notes so glad and free,
Straight he brought a summer realm
Over thousand leagues of sea!
High he sang: 'A truce to fear!
Frost and storm are but the portal
We must pass ere June befall,
And the Lord is love through all!'
Lark and thrush, your lays are dear,
But the robin's is immortal!"

His English namesake is not so large as our American robin, resembling more our bluebird, and his breast has a brighter hue, though Ruskin, who has touched him off in this picture, thinks his color is exaggerated. He says: "He has a curious fancy in his manner of traveling. Of all birds, you would think he was likely to do it in the cheerfulest way, and he does it in the saddest. Do you chance to have read in the 'Life of Charles Dickens,' how fond he was of long walks in the night, and alone? The robin, *en voyage*, is the Charles Dickens of birds. He always travels in the night, and alone; rests in the day wherever day chances to find him; sings a little, and pretends he hasn't been anywhere. . . . Whatever prettiness there may be in his red breast, at his brightest he can always be outshone by a brickbat. But if he is rationally proud of anything about him, I should think a robin must be proud of his legs. Hundreds of birds have longer and more imposing ones—but for real neatness, finish, and precision of action, commend me to his fine little ankles and fine little feet; this long-stilted process, as you know, corresponding to our ankle-bone. Commend me, I say, to the robin for use of his ankles—he is of all birds the pre-eminent and characteristic hopper—none other so bright, so pert, or so swift."—*The N. Y. Evening Post.*

Book Notices

A Standard Dictionary of the English Language upon original plans designed to give, in complete and accurate statement, in the light of the most recent advances in knowledge, and in the readiest form for popular use, the orthography, pronunciation, meaning, and etymology of all the words and the meaning of idiomatic phrases in the speech and literature of the English-speaking peoples, prepared by more than 200 specialists and other scholars, under the supervision of Isaac K. Funk, D. D., editor-in-chief; Francis A. March, LL. D., L. H. D., consulting editor; Dan'l. S. Gregory, D. D., managing editor. Vol. II., M to Z. New York: Funk & Wagnalls Co 1895. Pp. 1,061 to 2,318. Single volume edition, half Russia, $12. Two volume edition, $17.

We hail with delight the reception of the second volume of the Standard Dictionary, which completes a work that will long stand as a monument of thorough and exhaustive labor in the domain of lexicography. Our readers will understand the enormous amount of work that is required in the preparation of such a dictionary, when one considers that there were engaged in its production 247 office editors and specialists, and nearly 500 readers for quotations, that nearly five years were taken to complete the work, and that the publishers have spent upon it over $960,000 before a completed copy was ready for the market. Nothing seems to have been lost sight of that would make the work useful and indispensable to every reader. For the past year we have consulted it again and again, and each time with increasing satisfaction; and now that we have the second volume, our verdict of approval grows stronger and more pronounced. It is not merely a dictionary, it is an encyclopædia, and yet so condensed that one finds out just what one wants to know in a very compact form clearly and definitely expressed. Some of its striking features of excellence are its extraordinarily rich and full vocabulary, its clear and exact definitions—the most common meaning being given first—its scholarly etymologies, its systematic treatment of sciences, its reduction of the compounding of words to a scientific system, its grouping and arrangement of similar classes of terms, its scientific spelling, and the high character of the pictorial illustrations. Mr. Prang seems to have outdone himself in the colored plates of gems, birds, coats of arms, flags, solar spectrums, and typical colors. The definition and representation of colors is perfect, and surpasses anything we have ever seen or heard of in this direction. Teachers and students will be especially delighted and aided by the careful and exhaustive lists of synonyms and antonyms for an accurate expression of their thoughts; and this feature of the work is a great step in advance of any other dictionary in the English language. One consults a dictionary chiefly for three things, for the spelling and pronunciation of a word and for its definition. In this work the spelling of every one of the 300,000 words has received the attentive consideration of the eminent philologist, Prof. Marsh, and is based on the principle of using the simplest spelling that will preserve the etymological unity of the word, and on the consensus of usage. In the appendix a list of "disputed spellings" is given, with the authorities in the case of each word. The matter of pronunciation was referred to an advisory committee of fifty experts, and only after a consideration of the opinion of each of these persons was any pronunciation decided upon. A list of disputed pronunciations is given, so that if the reader dissents from the conclusion of the editor, he has but to turn to this list to settle the precise weight of authority for the special pronunciation that seems preferable to him. In the matter of definitions, the Standard insists upon an exact, compact, and clear definition, giving the precise meaning for every word. As a test let the reader consult such words as "know," "literature" and "poetry." And not only are the definitions exact and clear, they are comprehensive and exhaustive. No better illustration of this fullness of treatment can be found than in its definition of "calender." Such treatment is truly encyclopedic. And further, besides being clear and comprehensive, the definitions are characterized by discriminating treatment. If there is a real difference between words that are closely cognate in signification, the Standard is not content to give the meaning "same as ——" but points out just what the distinction is between them. No part of the hitherto published dictionaries has been more confused than the plan—or lack of plan—upon which words are compounded; but here the subject has been reduced to a consistent order, and we have for the first time a uniform system of compounding. Of special interest is the appendix of over two hundred pages, treating of such subjects as the "principles and explanations of the scientific alphabet," "proper names in Bibliography, Bibliology, biography, fiction, geography, history, and mythology, pen-names, præ-nomens, etc.," a "glossary of foreign words, phrases, proverbs, etc., in English literature," "faulty diction," "abbreviations and contractions," "arbitrary signs used in the sciences, commerce, and typography, etc." The list of proper names, etc., is especially valuable not only for pronunciation, but also for the amount of information that is attached to each word.

Space forbids us from enumerating all the excellencies of this most valuable work. The more one has occasion to consult it the more one is convinced of its superiority over any dictionary of its size. And the size is an important element in such a work for the convenience of the ordinary reader. It may be had in either one or two volumes, and so is ready to hand for the busy man who has no time to be hunting over a number of volumes. The words are printed in clear black type, for the eye to catch easily, and the definitions, although in fine type, are printed with admirable clearness. The book is strongly and substantially bound, falls open easily, and by means of the Denison Patent Index, reference to any letter is greatly simplified, as the volume can be readily opened at the letter desired by placing the fingers in the notch corresponding to the letter on the margin os each page and the cover. As embodying the work of experts and specialists, as containing a vocabulary rich in the terms of science, handicraft, and trade, and as being fully up to date, we commend this dictionary to every reading man. It ought to be on the reference shelves of the libraries of our colleges and schools, in every business man's office, on the desk of every literateur, by the side of every author and printer, within easy reach of every teacher and clergyman. The work has been carefully and conscientiously done, and must ever remain a monument of prodigious labor and a wonderful contribution to the study and use of the English language. We venture to predict for it an enormous sale, as its merits must commend it to every intelligent student; and one who has used it and profited by its use will be quick to recommend it for its numberless excellencies and for its superior authority. No human work is perfect, but this seems to be as near perfection as the wit of man can make it.

One Thousand and One Anecdotes arranged and edited by Alfred H. Miles, author of "The New Standard Elocutionist," "The Poets and the Poetry of the Century," etc. New York: Thomas Whittaker. Pp. 388. Price, $1.50.

Of the making of books of this sort there might seem to be no end, but certain characteristics noticeable in the present volume remove it from the general, and quite obviate any need of apology for its appearance in a field already seeming so thoroughly filled. In the first place, the quality of its contents is of an excellent order, all the excerpts exhibiting rare tastefulness of choice; and then they are classified with the discretion of a man of good literary judgment. This volume is sure to be found useful to several classes of public speakers and to be prized by them. As a piece of good presswork it leaves nothing to be desired.

Things of the Mind By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co. Price, $1.

The Things of the Mind are here discussed in a series of essays that are brim-full of thought. It is a book that the reader will enjoy perusing, pencil in hand, to mark favorite passages, epigrammatic and felicitous expressions. In such reading, however, one may do an author injustice, and we must confess to having been less impressed with the essays as a whole, than delighted with the gems that were continually attracting us by the way. We should like, had we time and space, to quote at length the admirable passage in "Theories of Life and Education," in which the author deals with the pantheism of Carlyle and Emerson.

In the Saddle. The Blue and the Gray on Land. By Oliver Optic. Being the second volume in the series. Illustrated by Shute Price, cloth, $1.50

In "In the Saddle" the reader continues the acquaintance of many of the characters which are prominent in "Brother against Brother," the preceding volume of the series. The main incidents are historically correct and Mr. Adams' faculty of clothing the facts of history in a fascinating way was never used to better advantage. Not the least important of the merits of the story is the sturdy patriotism which runs through it.

THE long expected "Historic Doubts as to the Execution of Marshal Ney," by the Rev. James A. Weston, will be published May 1st. The publisher, Thomas Whittaker, promises a handsome setting for the book with twenty five illustrations.

Magazines and Reviews

IN the *American Church Sunday School Magazine* for April, Dr. Newton continues his articles on "The Abiding Value of First Principles." Dr. Stone completes his review of the life of Archibald Campbell Tait. Bishop Perry gives a second article on "Christ Church, Philadelphia, in Colonial Days." The usual departments appear.

In the *Westminster Review* for April (Leonard Scott Pub. Co., N. Y.), A. Graham-Barton discusses "Anti-Disestablishment" from a point of view hostile to the Church and inconsistent with the facts of history. He believes that "Canon Knox Little's Church was not established until the reign of Henry VIII," which is simply absurd; and concludes that "to disestablish a Church and leave it in possession of property which it held by virtue of its being established, would be to perpetuate an act of injustice to those citizens who did not conform to its teachings," which is grotesquely inaccurate and misleading. The Church of England of 1895 is that of 669, and acquired its property by gift and by reason of its own nature and principles, which have not changed. Its establishment, as it is loosely termed, is truly and justly separable from the right, which it shares with the body to which Mr. Barton belongs, to hold the property which it has received from its own faithful adherents. Alice Law gives a highly appreciative estimate of "The Poetry of Christina G. Rosetti;" C. N. Barnham argues the rational superiority of man over brute, in a discussion of "The Relation of Language to Thought."

THERE is a notable criticism of Mr. Balfour's "The Foundations of Belief," by Dr. Fairbairn, in the *Contemporary Review* for April, who endeavors to show that Mr. Balfour, in criticising the validity of the grounds of certainty in physical science, has in fact also discredited the certainties of faith. He urges that, although Mr. Balfour has pointed out some of the causes of belief, he has nowhere faced the question of their justification. The result of the whole argument, Dr. Fairbairn contends, is in favor of general scepticism rather than of faith. This is, undoubtedly, the weak point in Mr. Balfour's book, brilliant and irrefutable as its argument is. But we think the difficulty is one of limitation rather than of method. It is possible to go on and justify the foundations of belief, but Mr. Balfour did not undertake the task. Mr. Vernon Lee contributes a review of some aspects of mediæval literature under the heading, "The Love of the Saints." S. R. Crocket writes amusingly of "Scottish National Humor." Richard Heath exhibits some of the characteristics of "Early Ana-baptism." Julia Wedgwood writes on Samuel Taylor Coleridge, endeavoring to connect his literary achievement with his personal history and character.

The Fortnightly Review for April opens with a brief announcement of the death of Frederic Chapman, managing director of the proprietors of *The Fortnightly*. Prof. W. Wallace criticises Mr. Balfour's "Foundations of Belief" somewhat trenchantly, as aimed at the ghosts of by gone philosophies, now antiquated; also as failing to recognize the inner aims of Rationalism and Naturalism. He traces Atheism, very truly, so far as moral causes are concerned, to "the cares of worldliness and the race for riches." These make the "heavens brass and iron." The Hon. Alex Del Mar assails McLeod's defense of Monometalism on the ground that it ignores a large portion of the history of money prior to the 13th century A. D. E. T. C. Werner, writing on "The China Problem," or the possibilities of overcoming Chinese inertness and lack of progressive spirit, urges joint occupation of Orient by European powers. W. E. Garrett Fisher gives an interesting account of 'Glasgow: A Model Municipality," in which the extremes of enlightened efficiency and economy appear to be combined. The secret of success is plainly the public spirit and sense of responsibility which is possessed by the municipal government. There is no other road to the municipal millenium. W. H. Mallock still continues "The Heart of Life, a story.

The Household

Easter Communion Hymn

BY GRACE C. ALLEN

Jesus! Saviour! We adore Thee!
Thou for us hast died.
Low we bend the knee before Thee,
Crucified!

Thy dear B.dy, for us broken,
May we now receive,
As, with thankful hearts, Thy promise
We believe.

And Thy precious blood, so freely
For our peace out-poured,
We receive in true remembrance,
Dearest Lord.

By Thy sacrifice once offered
Pardon sins confessed;
In Thy loving arms of mercy
May we rest.

Ever may Thy loving Presence
In our hearts abide.
Draw us ever close and closer
To Thy side.

Richest love and adoration
To Thy feet we bring;
Glory, honor, praise, we yield Thee,
Risen King!

Easter, 1895.

Ned Bristow's Defeat

BY HENRY FAULKNER DARNELL, D D.

CHAPTER I

Ned Bristow was a sturdy, independent kind of a fellow. Like one of the hickory nuts to be found in abundance within a few rods of his neat but unpretending dwelling, though rough and rugged without, he was clean and sweet within. From sunrise to sunset, it had been a matter of constant pride within him, from a lad, to put in as good a day's work as any man or boy that could be found in his native township. No one ever had cause to question his honor or truthfulness. His word was as good as his bond, as every one knew who had ever had any acquaintance or dealings with him.

He was no shirk—Ned Bristow; this was generally allowed. He was not much of a hand at promising; but what he said he would do, he did, faithfully and promptly, and in full measure. He made no use of false weights, materially or metaphorically. There was no lagging or loitering with him. "Time," he would say, "was money;" and he was as carefully considerate of every other man's as he was of his own. He had never known what it was to have a "lay off," or to be sick, or under the weather. His heart and lungs were as sound pieces of mechanism as you may meet with anywhere. His muscles were as strong as cart-ropes by constant exercise in laborious occupations; and, as for nerves, or the lack of them, he had never even stopped to think whether he had ever been blessed with any. Yes, he was tough and sound throughout, was Ned Bristow, mentally and physically. Had all his neighbors been similarly constituted, physicians would have been justified in placarding the village to warn their professional brethren from such an unpromising sphere of labor; and even the most enterprising dealer in patent medicines would not have wasted a single poster or circular upon it.

But, possessed as he was of all these admirable qualities, there was yet one in which he was pre-eminently lacking. In common with too many who are naturally robust, who have experienced almost an entire immunity from sickness and suffering, and who have for years been accustomed to active labor in the open air, Ned Bristow had little sympathy with physical weakness or inefficiency. He had no patience with what are called "delicate' people. He regarded all such pleas as just so many excuses for slothfulness and incapacity. As for weak nerves, he had no faith in any such things. There was nothing the matter with *his* nerves, and why should there be with anybody else's?

Now, such sentiments as these on the part of those circumstanced like Ned Bristow are, as we have said, only too common; but they are none the less unfair and ungenerous. It is essential that we should be discriminatingly just in these, as in most other matters. There may have been, however, more reason for these opinions in the case of Ned Bristow than in most others, since there was much in his domestic life, perhaps, to account for their more than ordinary development. He was blessed with a wife who was possessed of "nerves." Not, of course, in the ordinary, common-place, every-day sense of the term. The good woman herself would have scouted the idea that her nerves were like those of the ordinary run of mortals. Indeed, they were, in her opinion, the one peculiar endowment which lifted her above the common level of humanity. Her sensitive and finely-strung system formed her sole inheritance, and as such was proportionately esteemed. She prided herself upon this, as certain European families are said to do with respect to the Grecian or Roman nose, the gout, the Banshee, or the haunted chamber, which are claimed to be among the distinguishing features of their homes and households.

Now but for these same nerves, Priscilla Bristow might not only have been, as in many respects she undoubtedly was, an admirable and exemplary woman and wife, but would have rendered bright and happy the home which, by her industry and thrift, she had constituted the wonder and envy of half the village. An ordinary man needs something more in his home than that which satisfies only the eye and the digestive organs. A dissertation on the nervous system, even of a spouse for whom one has an undoubted affection, is not a desirable condiment for the breakfast or supper table; and one is apt to tire of the most pathetic strain, if it be in constant monotone. And so it came to pass that Ned Bris ow achieved an utter distaste for "nerves;" did not, as they were exemplified in his wife, believe in "nerves;" would not have accepted them at any price. He would have rejected without a moment's hesitation even a ducal coronet, or the millions of an Astor or Vanderbilt, if they were to be indissolubly linked with such an appendage. But even more than this, they toughened the fibre of a spirit by no means too tender by nature, and rendered even more unsympathetic and inconsiderate towards physical weakness one already but little disposed to regard it with an indulgent pity and concern.

It was about this time that a circumstance occurred which was to introduce a new element into the home of Ned Bristow, and to test the soundness of the views he entertained on this, as on some other subjects. Such events are part of those providential dealings with us, the full value and effect of which we rarely perceive at the time; but, to the ultimate outcome of which is often due the transformation of our whole life and character.

* * * * * * *

Now, it is necessary here to record the fact that the only surviving sister of Ned Bristow—many years younger than himself, a delicate and sensitive creature from her birth—had been sadly unfortunate in her marriage. Her husband, a weak and dissolute character, attracted by her good looks, had succeeded in winning her love without in any way appreciating the many excellencies of her disposition. In return for her life-long devotion, he had bestowed upon her little else than neglect or harsh treatment, according to his varying moods, during the nearly twenty wearisome years of her married life. In the days in which she lived, divorce courts were not in such active operation as they are now. The gentle soul, moreover, had been taught "that marriage was a divine institution." She had taken literally, like the women of the honest stock of which she came, the words, "till death do us part." She never dreamed that anything but death could dissolve the bond that linked her earthly lot with that of one altogether unworthy of her; and who, for his part, had proved unfaithful to every pledge that he had ever made her. And so she wore on, patient and much enduring, until the end at last came, her only consolation during this long period of trial being found in the love and devotion of the son born to her some five years after her marriage. If nature had been cruel to him—bestowing upon him, in accordance with the principle of heredity, the diminutive stature and the frail physique which was the almost inevitable result of his father's dissolute and corrupt life—she had endeavored, on the other hand, in a measure to compensate for it by infusing into him the tender, loving spirit of his mother, and her strong and patient endurance. It would be well that parents realized more distinctly than they have done in the past that there are other bequests which they may bestow upon their offspring besides worldly wealth and station; and that a sound mind in a sound body, coupled with a noble and kindly disposition, is a far more desirable equipment for the battle of life than any amount of money or real estate or social influence and distinction, associated with an enfeebled constitution and a warped spirit.

Paul Emory, at fifteen years of age, resembling far more a pale, weakly and stunted lad of twelve or thirteen, was very far from being the addition we should have conceived to be the most welcome in the home of the Bristows, under the circumstances set forth above. And yet, this addition was actually and most unexpectedly to be made to it on one fine autumn evening.

Now, Ned Bristow was part farmer and part boatman, having successfully supplemented the produce of the few acres which went with his neat little cottage, by the earnings of his trim little cat boat which was a great favorite with the summer visitors to that part of the Long Island coast. He had spent the whole day repairing his boat-house, and making his craft snug for the winter months. He felt he had accomplished a satisfactory day's work, and had fairly earned a period of repose. The day had been unusually mild and bright; it was as a parting smile over the face of Nature before the chilly days and misty nights came on, during which no human being seemed to remain along the deserted shore save those whose duty or personal interest bound them to that locality.

The season had not been as successful as usual. Times had been hard and people from the great cities who usually thronged to such resorts, had contented themselves with a briefer stay than they were wont to make, and in some less distant locality. There had been a poorer market, too, for the produce of the soil; and expenses had somehow increased in inverse proportion to receipts, which they sometimes, perversely, seem to delight in doing. Altogether, the prospect before Ned Bristow, even viewed through the curling smoke-wreaths of his favorite short clay pipe, with which he was regaling himself at one end of the stoop, did not look very attractive. The genial expression which ordinarily was not wanting on his weather-beaten vis-

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The Passenger Department of the Big Four Route have issued a very convenient and attractive Pocket Guide to the City of Boston, which will be sent free of charge to all members of the Young People's Society of Christian Endeavor, who will send three two-cent stamps to cover mailing charges to the undersigned. This Pocket Guide should be in the hands of every member of the Society who contemplates attending the 14th Annual Convention, as it shows the location of all Depots, Hotels, Churches, Institutions, Places of Amusement, Prominent Buildings, Street Car Lines, Etc., Etc. Write soon as the edition is limited.

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age, and which served to soften its deeply-cut lines, had gradually abandoned it. In fact, he was beginning to think that he had been considerably ill-used. His thoughts had for some time been drifting in that channel into which they will sometimes drift if we are weak enough to let them, and in which there is for the most part only dissatisfaction to be found, and very little real help or comfort.

He had been carefully casting up his losses, disappointments, and discomforts, instead of recalling his blessings and privileges, which is by far the most pleasing and profitable task of the two. As far as his account with Divine Providence was concerned, the record would seem to stand thus, for he had forgotten for the moment that it had any other than the debit side: The earnings of the "Saucy Sal" had been barely two-thirds of the average of preceding years; and more than one-half of this had been anticipated in re-fitting her the last spring and giving her a good coat of paint which she greatly needed. Fish had been such a drug upon the market that it scarcely repaid for the expense of carriage; and he had consequently taken but little more than they could themselves make use of. Prices paid for grain and vegetables had ranged so low that they did not admit of hired labor, and he had not been able when it was most needed, to bestow much of his own time in raising them. Owing to this and other causes, the yield had been more than ordinarily limited. The spring floods had carried away his boat-house and he had been obliged to fall back upon his savings to make good the damage done. His wife's nerves during the past year had been particularly aggravating, and quite a sum had been expended in patent medicines in the vain expectation of quieting them. So many, indeed, did Ned Bristow find the items on this side of the account that, very much to his personal loss and discomfort, he could not find time to review the other.

And yet there *was* another side to the account, as there always is if we will only give our attention to it. And in the case of Ned Bristow, it was a pretty long and heavy one, too. Had he but realized this, he would have felt ashamed of himself for his thanklessness and ingratitude. Let us name a few of the items, and the reader can judge for himself. He had not experienced a day's sickness as long as he could remember. His good wife—let alone a certain melancholy and somewhat exasperating pleasure she took in expatiating upon her nerves—was one of the most exemplary, thrifty, and industrious women in the whole neighborhood. She kept the home spotlessly neat and clean, was mindful of her husband's wants, and had saved him thrice as much and more than he had ever expended upon her. If the "Saucy Sal" had not earned for him as much this year as in most others, she had managed to ride out the fearful storm that had swept the coast, and in which many a stronger craft had foundered or gone to pieces. If his receipts had been less than usual, most of his neighbors had taken in less still. If his snug little deposit in the savings bank had been slightly diminished, there was still a comfortable balance left, whilst his cottage was well protected against the winter's cold and his cellar was amply stocked with the productions of his few-acre lot. All this being the case, most men would have regarded the condition in which he was placed in a very different light from that in which Ned Bristow, just at this period, had brought himself to consider it.

The fact was, he had just reached that state of mind when he needed a shaking up, in order that he might come to himself and gradually be led to see things in a clearer light. This shaking up he is just on the point of being subjected to, little as he or any one else in the vicinity was aware of it.

(To be continued)

REMOVAL OF TICKET OFFICE OF THE NEW YORK, CHICAGO & ST. LOUIS RAILROAD (NICKEL PLATE ROAD).

On May 1st the Chicago City Ticket Office of the New York, Chicago & St. Louis R. R., (Nickel Plate Road) will be moved to No. 111 Adams st., opposite Post Office. J. Y. CALAHAN, General Agent.

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"CAVE SPRING, GA., May 21, 1894.
"My baby was a living skeleton. The doctors said he was dying of Marasmus, Indigestion, etc. The various foods I tried seemed to keep him alive, but did not strengthen or fatten him. At thirteen months old he weighed exactly what he did at birth—seven pounds. I began using "SCOTT'S EMULSION," sometimes putting a few drops in his bottle, then again feeding it with a spoon; then again by the absorption method of rubbing it into his body. The effect was marvelous. Baby began to stouten and fatten, and became a beautiful dimpled boy, a wonder to all. SCOTT'S EMULSION supplied the one thing needful.
"MRS. KENNON WILLIAMS."

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is especially useful for sickly, delicate children when their other food fails to nourish them. It supplies in a concentrated, easily digestible form, just the nourishment they need to build them up and give them health and strength. It is Cod-liver Oil made palatable and easy to assimilate, combined with the Hypophosphites oth of which are most remarkable nutrients.

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A new Dining Car service between Chicago and Buffalo, via the Nickel Plate Road, has recently been placed at the disposal of the traveling public, which will enable patrons of this favorite low-rate line to obtain all meals on trains when traveling on through trains between Chicago, New York, and Boston. For reservation of Sleeping Car space and further information see your local ticket agent, or address J. Y. CALAHAN, General Agent, Chicago.

CURED BILIOUS FEVER, NERVOUSNESS, AND PAINS IN THE HEART

JANUARY 11, 1895.

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Last summer I had another attack, this time with giddiness, nervousness, and pains in my heart. I did not waste time trying other medicines, but got a bottle of your Liver and Kidney Balm, which gave me relief at once. I want no other medicine; I know yours to be reliable and safe.

Yours truly,
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For full information regarding routes, rates, maps, folders, etc., address your nearest ticket agent, or J. Y. CALAHAN, General Agent, Chicago, Ill.

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Write to this firm at Milwaukee, Wis, enclosing 4 2-cent stamps for book of house colors.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

One Small Man's Plan

The "blue-line" street car stopped at the corner, and a rather anxious-looking young woman put a small boy inside.

"Now, Rob," she said, as she hurried out to the platform again, "don't lose that note I gave you; don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother as the conductor pulled the strap, the driver unscrewed his brake, and the horses, shaking their bells, trotted off with the car.

"What's your name, Bub?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered politely.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the baby's tormentor; but he only said again, "Let me see it."

"I tan't," said Robert Cullen Deems.

"See here, if you don't I'll scare the horses and make them run away." The little boy cast an apprehensive look at the belled horses, but shook his head.

"Here, Bub, I'll give you this peach if you pull that note half-way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you just show me the corner of your note," said the tempter. The child turned away, as if he did not wish to hear any more; but the young man opened the bag, and held it out just where he could see and smell the luscious fruit.

A look of distress came into the sweet little face; I believe Rob was afraid to trust himself, and when a man left his seat on the other side, to get off the car, the little boy slipped quickly down, left the temptation behind, and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap, and then everybody clapped and applauded until it might have alarmed Rob, if a young lady sitting by had not slipped her arm around him, and said, with a sweet glow on her face:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation, and wise enough to run away from it."

I doubt if that long, hard message ever reached Rob's mother; but, no matter, the note got to his grandmother without ever coming out of his pocket.—*Elizabeth P. Allen in Youth's Companion.*

RECALLED STORMY TIMES

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

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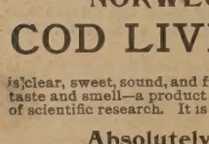

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The Care of Bedding

The young housewife who, when buying her first house-furnishings, can afford a little additional outlay for slip coverings for pillows, bolsters, and mattresses, will save herself much tiresome labor and eventually considerable expense. These slips for mattresses are the most satisfactory when made of a cheap grade of blue and white ticking, that which retails for about ten cents. Being light and thin, it washes easily, and is still heavy enough to serve the purpose of keeping the mattress clean.

When making pillows and bolsters it is better to use muslin to contain the feathers, or down, having a good quality of feather ticking outside, which can easily be removed and laundered when soiled, without the necessity of emptying the feathers, as our mothers and grandmothers used to do.

I remember once calling on a young housekeeper whom I found on a side porch gingerly dipping feathers with her hands out of a pillow tick into a barrel. Her gray flannel dress and pretty bangs were fluffy with down, and altogether it seemed that if she had prepared for the occasion, she could hardly have made matters worse.

We were old friends, so I took the liberty of offering assistance. Picking up the remaining unopened pillow, I asked for the case that had been on it, and a needle and thread. After shaking the feathers into the end of the tick opposite the end to be opened, I ran a basting thread all along about two inches from the latter, ripped the seam, and basted the ripped edges all around the open end of the pillowcase. Then I drew out the first basting thread, shook the feathers out of the tick into the pillowcase, basted the latter across the end, and cut the stitches which united the two, when the tick was ready for the laundry with scarcely any waste or mussing. Where slip coverings are not used, this is the easiest method of preparing pillow ticks for the wash.

When finishing bed comfortables, they should always have a half-yard strip of cheese cloth—the back breadths of worn gingham dresses, of a pretty light shade, would do nicely—basted across the ends to keep them neat and fresh as long as possible. It is a question whether comfortables are really a cheaper bed-covering than blankets, though I believe that delusion still exists with most housekeepers. The latter make the ideal covering for cool weather, because of lightness and loose texture which admits a free passage of the exhalations of the body, and because of the ease and thoroughness with which they can be frequently cleansed. Of late years there has been a white, heavily-fleeced cotton-flannel blanket put upon the market which makes a desirable substitute for quilts in summer weather. These retail at from ninety cents to $1.50 a pair.

Bedding in constant use should daily be exposed for several hours to a current of fresh air, and to the sunlight as often as possible. Once a week hang on the clothesline for the day.—*Housekeeper.*

A good hair mattress comes nearest to perfection of any material yet adapted for the foundation of a bed, without question; but like many another luxury, it requires considerable care to keep it at its best. At least once in two or three years it should be taken to pieces and made over. The hair is to be taken out, picked over, and aired. There are many establishments in all the larger cities which make a specialty of this work. Some of them do it very well; others do it very poorly, and in addition to slighting the work not infrequently remove a portion of the good hair, for their own advantage, filling the vacancy with almost any kind of refuse. Of course, first-class houses will do nothing of the kind; but on the other hand their rates are usually pretty high, so that the work is expensive. If a good person can be employed to come to the house and do the work, it can often be accomplished at less expense, and without running the risk of loss. The best mattresses are made in two or three sections so as to be more easily managed, and in making the bed they should be turned and changed every day, in such systematic manner as to receive the wear most evenly, and upon all portions of the entire surface, so far as practicable.

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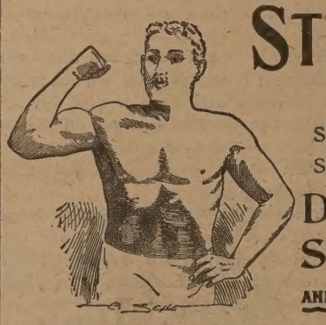

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